OUTLINE OF
SYMBOLICS

DR. H. E. JACOBS

Printed as a manuscript but not for publication
by the Class of 1930 in
The Lutheran Theological Seminary
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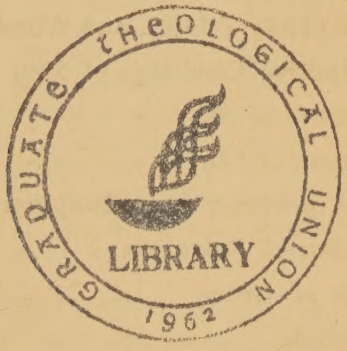

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PART I

CHAPTER I.

Introduction

1. Symbolics is that branch of theological science that compares the doctrinal positions of the various denominations, and estimates their relative value as statements of the contents of divine revelation. A symbol is an authoritative confession of faith or creed. A distinction is sometimes made between a symbol and a symbolical book. The former contains a definition of doctrine, while the latter discusses doctrines that are defined.

2. Symbolics is generally regarded as a section of the History of Doctrines; but it is distinguished from the latter in that while History of Doctrines traces the process of the formulation of dogmas, Symbolics treats of these dogmas presented in a finished form and in their organic connection with each other in the official records of the church.

3. Symbolics also differs from the History of Christian Theology. It has nothing to do with the opinions and definitions of individual Church teachers, except in so far as they illustrate the statements contained in the Church's creeds.

4. Since the order of service and for ministerial acts are generally given out by church authority; and are prepared for the purpose of setting forth and applying to practice the fixed teachings of the denominations, they form a most important auxiliary to the study of the Confessions. Here applies the rule of St. Augustine: "Lex orandi est lex credendi."

5. Our main object must be to criticize the various confessions impartially in accordance with the recognized standard of Christian truth, and the relative importance they give to the central doctrines of Christianity.

6. Nevertheless, since the various denominational systems were formed under diverse historical circumstances, the contents of the various church confessions must be constantly treated historically as well as with respect to their agreement or disagreement with Holy Scripture.

7. Diversities of view on doctrinal and practical questions have prevailed in the Church from the earliest times. The rupture between the Oriental and the Occidental Church occured A. D. 1054. With the Reformation of the 16th century a still more complete separation of Church parties occured, resulting in new forms of confessions, church life, and church organization, and a great variety of creeds and denominations.

8. While they agree in a number of important doctrinal points, and in their antagonism to the fundamental errors of the Greek and Roman Churches, Protestants are divided into numerous church parties, which may be grouped into two types: Lutheran and Reformed. The Lutherans throw chief stress on the unity of faith and doctrine and hence have not regarded external union in a compact organization essential or even highly important. The Reformed, in various degrees throw greater stress upon the form and completeness of the organization; and as a consequence, because of their inability to adapt themselves to the circumstances of the time, place and historical development, they are divided far more than the Lutherans. Elements which the Lutherans deem essential to church union, the Reformed consider non-essential; while the elements which the Reformed deem essential, the Lutherans regard as non-essential.

CHAPTER II.

General Characteristics of the Most Important Parties and Tendencies

9. The Post-Apostolic Church amidst severe conflicts with heathenism on the one hand, and the heretical and sectarian opponents on the other, was established after the first century as the "ecclesia catholica." Firmly holding to unity in the apostolic doctrines, and striving for uniformity in Church worship and polity, with a constant tendency toward centralization, it successfully carried Catholic Christianity through all its struggles and dangers.

10. In the course of time great importance was attached to ecclesiastical tradition, while the authority of Holy Scripture was more and more disregarded. The preponderating influence of the bishop of Rome, supported by tradition,

proved an ever increasing obstacle to freedom of thought, investigation and action. The growth of unevangelical elements in worship, such as that of clerical sacerdotalism, the sacrifice of the mass, etc., brought corruption in doctrines and practice to the very heart of the church. The peculiar conditions of the times and the increasing authority of the decrees of the papal see at Rome, combined with the establishment of a grand hierarchical system with Rome as the center of its power. The fundamental truths of Christianity, set forth in the ecumenical creeds, although not denied, were hidden beneath the addition to the doctrinal teaching made with Scriptural authority. The living word of God was more and more forsaken for the rites and canons of a ceremonialism that constantly insinuated itself as a substitute for true religion. Until 1054, however, the authority of the pope prevailed, when the separation between the eastern and western churches occurred.

11. The full name of the Eastern Church is The Holy Oriental Orthodox Apostolic Church. In Russia since the time of Peter the Great it has been governed by the Holy Governing Synod, which consists of twelve members and of which the Czar is the head. In Turkey it is under the patriarch of Constantinople, with the subordinate patriarchs of Alexandria, Antioch, and Jerusalem. In Greece it has been governed by a Holy Synod since 1833. In Servia, Roumania and Montenegro it has been ruled by metropolitans. The distinctive characteristics of the Greek Church as contrasted with the Roman are (a) trinal immersion in baptism; (b) simultaneous administration of confirmation; (c) anointing in case of dangerous illness; (d) infant communion; (e) communion of both elements; (f) leavened bread in the Eucharist; (g) standing as the Eastern position in prayer; (h) marriage of the priests.

12. Alongside of the Oriental Church there exist many sects and schismatics, among whom the Nestorians and various forms of Monophysites may be mentioned. (Opportunity may be here afforded the class under the direction of professor to make investigations as to the present conditions of these sects).

13. The various sections that originated in the Western Church prior to the Reformation are more properly subjects for Church History than Symbolics. Such are the Catharii,

the Albigenses, the Waldenses, the Wycliffites or Lollards, and the Hussites.

14. With the great schism in the Western Church at the Reformation another period for the formulation of church confessions began, of which the Augsburg Confession of 1530 is the earliest.

CHAPTER III.

Fundamental Differences Pervading the Entire System of Doctrines: The Ecumenical Creeds

15. The term "ecumenical" is synonymous with "catholic" and means "universal" or "what is received by the whole Christian Church," "the Holy Church throughout the world." The fact that there are sectarians who may not recognize one or more of these creeds does not make the application of this term improper.

A. The Apostles Creed

16. The name was applied for many centuries with the explanation that the creed was composed by the Apostles, each Apostle contributing one of the twelve articles. This tradition, still current in the Roman Church, is disproved by the fact that the gradual formation of the Apostolicum, through several centuries is clearly traceable. (See Aug. Edition Book of Concord. Vol. II: A table exhibiting first known historical occurrence of each article from the third to the seventh centuries when the Creed was at last completed). A brief summary of the fundamental doctrines of Christianity was from a very early date transmitted by oral tradition among the Holy Mysteries of the Church and is identified by some as the "canon" or rule mentioned in Gal. 6:16 and Phil. 3:16. Recent investigations by Von Zezschwitz and Caspari show that the so called "regula fidei" and the baptismal confession were at first identical. It was a formula only transmitted to the catechumen at his baptism under the pledge of secrecy, not to be used except when a test of his Christian profession might be required by some one to whom he had previously been unknown. This confession soon assumed distinct forms. In the East it is received under Greek

influence, a more theological development, maturing into the Nicene Creed, while in the West it attained a simpler form in the Apostles Creed. The baptismal confession grew out of the baptismal formula. Matt. 28:19. As early as the second century this was expanded by additions against errorists who under its general term hid their departure from the faith. Thus "Maker of heaven and earth" was directed against the Gnostics; "One Lord Jesus Christ" in the formula of Irenaeus also guards against the Gnostic separation between the Aeon Christ and the man Jesus; while the clause "of the Virgin Mary" contradicts the Gnostic doctrine "dia Marias." Each article, therefore, is a memorial of the Church's conflict with some particular form of error.

The word "in" of the Creed belongs only to the Persons of the Trinity, as they are mentioned. We believe not "in" the Christian Church but that there is a Christian Church, that there is forgiveness of sins; but we believe "in" the Holy Ghost. The designation of the Church is in the Latin "Catholic" and is traceable to A. D. 450, recalling the conflicts with Novatianism and Donatism. In the use of the word "christlich" Luther followed only current pre-Reformation translations of the Creed. For "Communion of saints," see Elements of Religion, p. 290ff.

B. The Nicene Constantinopolitan Creed

17. In the East the baptismal confession received a more theological development owing to a more speculative character of the Greek thought and the numerous doctrinal controversies in the Eastern Church which arose from this peculiarity of the Greek mind. When the Council of Nicea met in 325, Eusebius of Caesarea presented a formula which he had received at his baptism and which with some additions and amendments was adopted by the Council. (See Book of Concord, p. 20, for a comparison of the formula of Eusebius with that of the Nicene Creed). The received text of the Nicene Creed is a revision generally ascribed to the Council of Constantinople of 389, although some of the changes can be traced as early as 350 (Bk. of Concord, p. 21). The "filioque" of the third article concerning the procession of the Holy Ghost, received by the West but not by the East, and not universally adopted even in the West until the 10th century is traced to the Council of Toledo in 589. The Latin

changes the first word from "I" to "we" and omits "eis" before "the Holy Apostolic Church."

C. The Athanasian Creed

18. This Creed, sometimes called from its opening words "quisque vult," is always included among the ecumenical symbols, though not with strict accuracy. Its ascription to Athanasius is without foundation, the first mention of him as its author being found in the 10th century. It is a Latin and not a Greek creed. Its style is Western and not Eastern. It includes the Western "filioque" and is without any of the peculiar technical expressions of Athanasius. It dates probably to the 6th century. Its two themes are Trinity and Christology. The estimate placed on it depends upon the importance attached to these two doctrines. Its damnatory clauses are constant subjects of criticism. Luther writes: "Since the times of the Apostles nothing more important or glorious has been written." It is styled by Dr. Schaff "a remarkably clear precise summary of the doctrinal decisions of the first four ecumenical councils, and the Augustinian speculations on the Trinity and Incarnation." Its brief sentences are artistically arranged and rhythmically expressed. It is a musical creed or dogmatical psalm.

To the same class belongs the TE DEUM, which is sometimes known as the Ambrosian-Augustinian Symbol, and has all the marks of a Creed. The usage of the Church, however, has assigned it to the sphere of Liturgics rather than that of Symbolics.

CHAPTER IV.

The Creeds of the Particular Churches

19. A. *Of the Greek Church.* The Greek Church subscribes to the decrees of the first seven Eumenical Councils: a. Nicea, 325; b. Constantinople, 381; c. Ephesus, 431; d. Chalcedon, 451; e. Second Constantinople, 553; f. Third Constantinople, 680; g. Second Nicea, 781. All of these are accepted by the Roman Church. The Greek Church has added those of the Quinisextum or second Trullan Council of 691, which the Roman Church repudiated as schismatical. The controversies originating with the Reformation induced the Greek Church, without any advance in dogmatical develop-

ment, to define its attitude to both Romanism and Protestantism. To the first rank of confessions thus originating belong:

a. The Orthodox Confession, or Catechism of Peter Mogilae 1640 (Moquilis '48).

b. The decrees of the Synod of Jerusalem, or Confession of Dositheus, 1672.

c. The Russian Catechisms, especially that of Platon (c. 1812), and Philaret in general use since 1839.

d. The answer of the Patriarch of Constantinople to the Lutherans of Wurtemburg in 1750, criticizing the Augsburg Confession.

Of a more private character are the two Confessions of Genadius, 1453, and of Oritobulus, Patriarch of Alexandria, 1625. The Confessions of Cyril Lucar, 1629, is a valuable exposition of Greek doctrine though it is generally repudiated by the Greeks as a Confession because of its Calvinism (vid. Schaff, Creeds of Christendom, Vol. II).

20. *B. The Roman Church.* The Roman Catholic Church subscribes to all the creeds of the Ecumenical Councils as well as to the decrees of the same.

a. The decrees of the Council of Trent, convened by Paul III, Dec. 13, 1545, first period to Sept. 17, 1549; second period, May 1, 1551 to April 29, 1552; third period, Jan. 18, 1562 to Dec. 4, 1563. This Council was rendered necessary by the Reformation, against which the Roman Church had to define its doctrine. Before the Reformation none of the errors of the Roman Church had been officially approved. The infallibility of the Pope as a dogma is now only 59 years old. (Vatican Council, 1870). Under the title of decrees two classes of statements are comprised; decrees proper or long and full statements of doctrine and canons, a condensed summary of the decrees with condemnation of contrary doctrine.

b. The Professio Fidei Tridentinum of 1564, a brief abridgment of the decrees of Trent in 12 articles, published by Pius V, for priests and teachers. It is a pledge of unreserved admission to the teaching and authority of the Roman pontiff.

c. The Roman Catechism published by the Council of Trent and commended to the Church in 1556 by Pius II.

d. The decree of Pius IX, 1854, concerning the immacu-

late conception of the Virgin Mary. cf. "History of the Immaculate Conception," Preuss, pub. Clarke, Edinburgh.

e. The Papal Syllabus of Errors, published by Pius IX, 1864.

f. The decrees of the Vatican Council of 1870,—Schaff's "Creeds of Christendom," Vol. II, p. 234ff.

g. The Encyclical of Leo XIII, called Immortali Dei, concerning the relation of church and state, 1885.

h. The decree against Modernism, July 4, 1907.

i. To these may be added the Missale Romanum published by resolution of the Council of Trent, by Pius V, 1570, and the Breviary, 1588.

A convenient handbook to the symbols of the Roman Church is the Enchiridion Symbolorum, edited by Henry Denzinger.

21. *C. The Lutheran Church.* For the symbols of the Lutheran Church see Book of Concord, Jacobs, Vol. I. & II. Besides the widely received symbols contained in the Book of Concord, these are documents of a symbolical character and authority formulated by particular Lutheran Churches to meet demands only of a temporary character:

a. The Saxon Confessions of 1545, prepared by Melanchton for presentation at the Council of Trent.

b. The Wurtemburg Confession, prepared by John Brenz, in the same year for the same purpose.

c. The Saxon Articles prepared by Hunnius in 1592 to combat Crypto-Calvinism.

22. *D. The Reformed Churches.* (Cf. Oehler's Symbolik). The Reformed confessions may be arranged in the following groups:

(1) The Zwinglian Confessions:

a. The 67 Articles, or Conclusions of Zwingli, 1523.

b. The Theses of Berne, 1528.

c. The Fidei Ratio, 1530. (Book of Concord, Jacobs, Vol. II).

d. The Fidei Expositio, 1531. (Creeds of Christendom, Vol. III).

(2) Confessions attempting a reconciliation between Zwinglian and Lutheran types of Doctrine:

a. The First Basel Confession, 1534.

b. The Tetrapolitan Confession, 1530. (Book of Concord, Vol. II).

c. The First Helvetic, or Second Basel Confession, 1536.

(3) Calvinistic Confessions presenting Calvinism in its negative relation to Lutheranism:
   a. The Genevan Catechism, 1536.
   b. The Consensus Genevensis, 1552.
   c. The Consensus of Zurich, or Consensus Tigurinus.
   d. The Hungarian Confession, 1557.

(4) Confessions in which Calvinism is presented in positive relation to Lutheranism and sometimes modified by Melanchtonism:
   a. The Second Helvetic Confession, 1559.
   b. The Gallic Confession, 1559.
   c. The Belgic Confession, 1561.
   d. The Scotch Confession, 1560.
   e. The Anglican Articles, 1565-71.
   f. The Heidelberg Confession, 1563.

(5) Confessions directed against Arminianism:
   a. The Decrees of Dort, 1620.
   b. The Formula of Consensus Helvetici, 1675.
   c. The Westminster Confession, 1647.

(6) The Reformed Confessions with Unionistic Tendencies:
   a. The Bohemian Confessions, 1535 and 1575.
   b. The Consensus of Sendowar, 1580, a Polish Confession.
   c. The Confessions of Sigismund, 1611.
   d. The Leipzig Collioquy, 1631.
   e. The Thorn Declaration, 1664.

The great number and variety of Reformed Confessions is in striking contrast to what seems the relative poverty of the Lutheran Church, but the Reformed Church has no confession that is universally accepted as is the Augsburg Confession among the Lutherans, nor any body of confessions so generally received as that contained in the Book of Concord. The explanation for this fact is that the Reformed Church lays the greatest stress on governmental unity and the practical side of church life, while in the Lutheran Church these factors are subordinated to doctrinal unity. The Confessions of the Reformed Church have been gathered into volumes, the best in the original being that of Neimeyer, and in translation (German) that of Augusti. See also in English Hall's "Harmony of the Confessions."

The question arises: in how far has the Reformed Church

accepted the Augsburg Confession? Political relations in Germany have sometimes offered particular inducements for such subscription. Thus Calvin subscribed at Strasburg to the Variata of 1540 and in 1566 declared that in the Variata of 1549 he cannot find a word contrary to the doctrine of the Swiss. But whenever such subscription has been made it has been to the Variata or to the Invariata with Article X, interpreted in the sense of the Variata, never to the Invariata as it stands. There are passages in Calvin's writings in which he speaks in the most decided terms in criticism of what he alleged to be the indefiniteness and unscientific character of the Augsburg Confession.

23. *The Moravians.* Because of the oppression suffered under the Austrian government by the Bohemian brethern, who at the time of the Reformation numbered about 2,000 souls, large numbers of them migrated in 1722 to the estates of Count Zinzendorf in Saxony and here formed a new organization. They introduced the episcopate from the form of the Bohemian Church in 1835. Moravians exercised an important influence on Methodism. While indifferent to doctrinal definitions, they recognized in a measure the Augsburg Confession. The Fidei Fratrum of Bishop Spangenberg presents their peculiarities in detail.

24. *Socinianism* (Unitarianism), named after the Italian family of Sozzini. Faustus Sozzini (1539) is the leading theologian (vid. Fisher's "History of Christian Doctrine"). The Racovian Catechism of 1605 presents their doctrine. Rocco was the center of Unitarianism in Poland, over 1000 students being in attendance there at one time. In England, Unitarianism, i. e., the rejection of the orthodox doctrine of the Trinity, is to be traced to the time of the Reformation. There was a Unitarian tendency in the Church of England, but it was not until 1774 that a professedly Unitarian Church was established in London and another in Birmingham, under Dr. J. Priestly, who came to America in 1792. They acknowledge no creed. W. E. Channing is their greatest man.

25. *Arminianism* was a reaction against rigid predestination in Holland. It has its name from J. Arminius (1560-1609), a professor at Leyden where he was involved in a controversy with his strict predestinarian colleague, Gomarus. He taught the doctrine of "conditional election," the universality of the atonement, and a certain measure of free will in spiritual things still remaining in the unregenerate

will. In 1600 the Arminians presented a remonstrance in five artícles. The controversy culminated in the Synod of Dort (1618) and in the formulation of its strict predestinarian decrees. Their chief theologians after Arminius were Episcopius and Limborg. Arminian principles were adopted by the Wesleyan Methodists, and Wesley called his scientific journal "The Arminian Review." Whitfield was a Calvinist.

26. *The Anglican Church.* Anglicanism is a combination of medieval theology remaining from the old church, Lutheran theology introduced at the first period of the Reformation and influential until the close of 1547, and Calvinistic theology entering with the close of 1547 and terminating with the exile during the Marian persecution. These three in many respects antagonistic elements are held together in mechanical combination by the emphasis placed on church polity.

The symbols of the English Church are the Forty-Two Articles of 1553, known as the Edwardean Articles and based on the Ten Articles of 1538, which in turn were based on the Augsburg Confession and its apology. These Forty-Two Articles were revised in 1563 and 1571 with some omissions and some additions from the Wurtemberg Confession (John Brenz), and are known as The Thirty-Nine Articles. The Book of Common Prayer is, however, of more symbolic authority than the Thirty-Nine Articles. The English Churches in the colonial provinces of North America were without a bishop but were under the general superintendency of the bishop of London for nearly 200 years (which however was rarely exercised). When the United States was established, steps for a separate organization were taken. The General Convention assembled in Philadelphia in 1784. A constitution was adopted with radical changes influenced by the recognition of the democratic element in American life, by the Declaration of Independence, and by the Constitution of the Colonies which became Independent States. The Nicene and the Athanasian Creeds were omitted and the Apostles Creed was changed according to the desire of the people by substituting "the place of departed spirits" for the word "hell;" this permissive change practically fell into disuse. Against these changes the English Church remonstrated, but subsequently conceded the omission of the Athanasian Creed. In 1784 Bishop Seaburg of Connecticut was consecrated by a non-juror bishop of Scotland, and in 1797, Dr. White of

Pennsylvania and Dr. Provost of New York were consecrated in London by the Archbishop of Canterbury, thus giving the American Church an undisputed English succession. In 1801 the Thirty-Nine Articles were adopted with some few necessary changes determined by the character of the government. The recognition of the lay element in their conventions and diocesan administrations at once made an important difference between the Protestant Episcopal Church of the United States and the mother church in England.

PART II

Comparative Statement of the Teaching of the Church Parties of the Most Important Dogmas

CHAPTER I.

A. The Greek and Roman Church Contrasted With the Protestant

1. In the Greek and Roman churches a lifeless traditionalism prevails, suppressing all independent thought and individual research. The Protestant churches continually appeal to Holy Scripture as the only infallible rule by which all teachers and teachings must be judged.

2. The Greek and Roman Churches teach that the external organization called the Church is a divine institution insuring salvation to everyone properly connected with it and submitting to its authority. The Protestant Churches teach that our salvation depends not on our own connection with the organization of the church as such, but on the individual appropriation of the truth as it is in Christ Jesus.

3. In the Greek and Roman Churches the term "Church" and the "Kingdom of God" are synonymous. Protestants consider the Church as a divinely appointed instrumentality through which the Kingdom of God enters the world and comes to individuals.

4. The Greek and Roman churches are hierarchical organizations in which a privileged class under the authority of patriarchs or of the Pope as the visible heads of the Church, dispense all the blessings of salvation. Protestants consider the congregations of true believers as the body to which Christ, the Head of the Church, has entrusted all saving truth and the administration of the Means of Grace.

5. In the Greek and Roman Churches the main stress is laid on the proper performance of numerous rites and ceremonies to which a saving effect is ascribed. Protestants give

first place to the saving truths which are to be obediently accepted and spiritually assimilated.

6. The Greek and Roman churches contain in their social organization and ethics Jewish elements. The Protestant church has reinstated evangelical principles against the Jewish, the Christian against the pagan.

7. In the Greek and Roman Churches, the New Testament mystery of the incarnation and redemption is misunderstood and misapplied. Instead of being placed in the center, Christ is forced into the background; for the substance of the Gospel, numerous forms are substituted, signifying, but never offering the truth. Repeated sacrifices take the place of a faith that relies on the atonement made once for all. Sacerdotal mediation is prescribed instead of the direct approach of the individual to Christ. An external righteousness, consisting of acts of obedience to priests as the vicars of Christ on earth is taught instead of inner renovation through a living faith. An ethical atomism characterizes the entire system.

8. Rejecting the ceremonialism and sensuousness of the Greek and Roman Churches, the Protestant Churches are spiritual. In contrast with the fossilized character of the Greek and Roman Churches, the Protestant Church favors, and within limits of divine authority stimulates intellectual progress.

9. As each of the two great wings of the Protestant Church has its own way of antagonizing the errors of the Greek and Roman Churches it has been said that while both Lutheran and Reformed churches recognize and acknowledge one and the same formal principle, viz., the absolute and normative authority of the canonical books of the Old and New Testaments, and one and the same material principles, viz., justification by faith alone, yet this is done in different degrees, the Lutheran Church laying the greatest emphasis on the material principle is in direct antagonism with the Jewish elements in Greek and Roman Catholicism while the Reformed Church laying the greatest stress on the formal principle is in most direct antagonism with their pagan elements.

B. The Divergencies Between the Lutheran and the Reformd Churches

While these two churches were from the beginning pro-

testing against Roman errors, they are separated from each other by peculiar features.

1. Luther's movement began in a purely personal religious interest and was without any external motives of a social or utilitarian character. It was an effort to attain certainty of personal salvation. Zwingli and Calvin regarded the Papacy as a system that oppressed and demoralized society and their protest looked chiefly toward the reconstruction of the church and of society.

2. In his fiercest struggles with the unevangelical elements of the Roman Church, Luther never ignored the fact that the new church was a branch growing out of the old, and that in the Medieval Church the fundamental truths of Christianity had been preserved, though hidden beneath many human traditions. In other words, Luther constantly emphasized the principle of historical continuity. The Reformed, on the other hand, in combating the error of Rome were more inclined to ignore entirely the truly Christian elements that were still there. Denying all historical connection with it, they endeavored to eliminate every element which they could not trace directly to scriptural authority.

3. The Lutheran doctrine gives the greatest prominence to God's free grace and man's total corruption. The Reformed doctrine makes most of God's absolute sovereignty and man's insignificance.

4. The Lutheran doctrine regards God's work in conversion as the implanting of a new life through God's Word. The Reformed consider the Gospel not so much the seed of a new life as a new law which we are under obligation to obey.

5. The Lutheran Church acknowledges the canonical Scriptures of the Old and New Testaments as the Word of God, but it discriminates between the scope of the two dispensations, holding that the office of the old dispensation is to foreshadow and prepare for Christ, and that with the coming of Christ something new is given. The Reformed lay more stress upon the unity of the Old and New Testaments with respect to the law, so as to teach that the New Testament is largely occupied with declaring the obligations imposed upon us by the death of Christ to obey the law. Thus the Word of God is made a book of directions, a directory or guide; while to the Lutherans it is rather a divine seed, which entering the heart grows up and extends its roots in all direc-

tions both in the inner and outer life and brings forth fruit unto life everlasting.

6. Hence the Lutheran Church has greater freedom with respect to the letter of the Scriptures, while it is exceedingly sensitive about the correctness of the contents of revelation. Evangelical freedom is exercised in utilizing the fine arts in connection with Christian worship. The Reformed on the contrary frequently exhibit a legalistic narrowness, often excluding all elements of art from their places of worship. On the other hand, their respect for law leads to greater strictness in Church discipline and government.

7. The Lutheran Church, entering more deeply into the spirit of the revealed Word, maintains that whatever the Scriptures do not directly prohibit and whatever is not against their spirit is permissible. The Reformed principle prohibits everything not directly commanded in Scriptures. On the other hand they allow themselves great freedom in the interpretation of the letter of the Scriptures.

8. Lutherans consistently apply the fact of the incarnation throughout their entire system of doctrine. The doctrine of the "theanthropos," i. e., the "perichoresis" of the human by the divine, is the key to all their articles of faith. The Reformed Churches, while theoretically accepting the same principle, are often unconsciously influenced by a Nestorianizing and dualistic tendency, separating the divine from the human and even bringing them into manifest antagonism.

9. The Roman Catholic Church exaggerates the authority of the church as an organization. The Reformed Church exaggerates the merely subjective side of Christianity and attaches importance to individual feelings and actions. Between these two extremes the Lutheran Church stands, the agreement of the two bodies with respect to the formal and the material principles rendering the Lutheran Church much nearer to the Reformed than to the Catholic Church.

10. Nowhere is the contrast greater than in the theories of worship held in these churches. Lutheranism is characterized by a predominance of the sacramental; Roman Catholicism by that of propitiatory-sacrificial; and the Reformed Church by that of the eucharistic-sacrificial elements. A sacrament in the widest sense of the word is a means whereby God brings the blessings of salvation to men. In the wide sense every administration of the Word of God is a sacramental act. A sacrificial act is, on the other hand, a

rite whereby man offers something to God. Sacrifices are either propitiatory for the purpose of appeasing God's wrath, or eucharistic, for the purpose of prayer, praise, and thanksgiving. The Lutheran Church, therefore, makes the sacramental side the main part of all its worship. Man goes to God to receive something from God and the chief action in the service is from God manward. The Roman Church makes the propitiation of God through renewed sacrifices of Christ in the Mass the main part of the service; the chief action in the service being from man Godward. The Reformed Church makes the offering of prayer and praise, the main part of every service, even preaching being regarded as the individual testimony of a representative not of God, but of the Church, i. e., as a sacrificial, not a sacramental act. The Lutherans and the Reformed agree in employing both the sacramental and the eucharistic elements but with the Lutherans the eucharistic is greater than the sacrificial.

CHAPTER II.

Sources of Religious Belief

A. General Remarks.

1. All Christians recognize the Bible as the inspired Word of God and as a source of saving truth.

2. The differences between the various Christian parties are in general essentially the following:

a. To some parties the Canonical books of the Old and the New Testament are the exclusive rule and absolute authority in matters of faith and life.

b. Others place the Apocryphal books of the Bible upon the same level with the Canonical books and ascribe to the so-called church tradition (symbols, decrees of councils, bulls of the pope, etc.) no less authority than to Holy Writ (Greek and Roman Churches), while the Roman Church since 1870 ascribes also to the Popes, when speaking ex-cathedra, infallible authority.

c. Again some ascribe to the illumination of believing Christians by the Holy Ghost as much authority as to the Scriptures. Whereby the Scriptures appear to be nothing more than a witness to the truth revealed in every believer by the Holy Ghost (Quakers).

d. Some give to the Old Testament a lower position in

matters of divine truth, and in the New Testament recognize a sublimated presentation of the essence of the Old Testament, viz.: the Law (Socinians).

e. Concerning the interrelation of the Bible text, the Greek and Roman Churches demand unconditional surrender of individual judgment to the decision of the Church throughout her recognized organs, councils and Pope. We Protestants generally teach that to all sincere seekers of the truth, the substance of saving doctrine is plainly and sufficiently exhibited in the Scripture without any authoritative explanation.

B. The Lutheran Church.

1. The Canonical books of the Old and New Testaments are the only sure and sufficient source of our knowledge of divine things and the highest tribunal to decide all questions of doctrine. (Book of Concord, p. 297, 10, 11; pp. 64, 42; p. 15; p. 335, 1, 2.) The Apocryphal books are useful to read, but they are not the pure fountain of truth (divine).

2. It follows that the value of all other authorities, creeds, councils, traditions, etc., rests on their harmony with the Scriptures. In so far as they are witnesses of the truth of the Scripture against errorists. (Form. of Concord, 535-537:9-13.)

3. The interpretation and reading of the Scriptures must be left free to all provided they are explained in their own historical connection and in accordance with their harmony, and that the more obscure passages be read in the light of more perspicuous ones and the readers are sincerely seeking the truth and praying for the guidance of the Holy Spirit. (Small Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him.")

C. The Reformed Church.

1. While the symbolical books of the Reformed churches generally agree with the principles laid down on this topic by the Lutheran Church, nevertheless there are some differences which indicate that the Reformed view the Scriptures as the highest authority in matters of faith under a somewhat different angle from that of the Lutherans.

a. Some of the Reformed symbols reject more decisively the authority of the Apocryphal books, (Confessio Helvetica Posterior, [2] Chap. 1; Gallic Confession, Art. III and IV;

Belgic Conf., Art. VI.), while the Lutheran symbols exclusively use the Canonical books for proof.

b. There is in the Reformed view of the Bible a certain inconsistency observable. The principle of inspiration is applied even to the individual letters of Holy Scripture, and in the Second Helvetic Confession the inspiration of the Massoretic signs is even taught, while on the other hand in the interpretation of the text much more freedom is given to natural reason than we Lutherans accord to it, e. g. in the doctrine on the Sacraments. Again in her conception of the Scriptures the Lutheran Church is more conservative, and views the life of the Church as a continuous stream coming down from the apostolic times, for which the Scriptures are to be used as an indispensable regulative. The Reformed to a large extent being more radical and progressive, are inclined to undervalue the historical evolution of the life of the Church and often act as if Christianity could at any time be evolved and reconstructed from the Bible. This explanation brings out to some extent the many sects and splits in the Reformed Church.

2. The ARMINIANS ascribe inspiration only to those parts of the Bible which contain essential elements for faith and life. They teach that confession of an obligatory character is not needed since our understanding of the Scriptures may change from time to time and a knowledge of a few fundamental points is sufficient for salvation.

3. As to the SOCINIANS, the Racovian Catechism teaches nothing about the inspiration of the Scriptures, but maintains their certainty. Socinus himself admits that the apostles needed the guidance of the divine Spirit and were, when writing, so impelled. Socinians do not deny the necessity of revelation for the guidance of men and for this information concerning the divine will. To this end the prescriptions of the Old Testament were subservient through offering encouragements. But of a much higher order is the New Testament, since through Christ the will of God is more explicitly and perfectly revealed, and much higher and purer motives of love, eternal life, etc., are presented. The Old Testament consequently cannot have for us the same value as the New Testament. This whole view rests on the fundamental Socinian error that religion is essentially nothing but morality.

4. The QUAKERS or FRIENDS consider the illumina-

tion of the "inner man" by God's Spirit as the true source of all divine knowledge. This "inner light" is in a measure given to men before the prophets and outside of Israel and is given to the Gentiles (to a Socrates, Plato, and others). The Scriptures come from that light and bear witness to its truth, though they are more than the letter, but are subject to proper understanding through that light. In this way the distinction between the gifts of nature and of grace is abolished and the gates are opened to rationalism not less than to erratic enthusiasm.

D. The Greek and Roman Churches.

The doctrine of the church is to the Greek and Roman churches the starting point for the whole system. Under the "church" we have here to understand exclusively the hierarchy said to be established by Christ and an uninterrupted succession coming down to us. To this hierarchy Christ entrusted the truth and blessings necessary for salvation. To this end the Holy Spirit spoke through the writings of the Old Testament. Christ Himself instituted the order of the apostles among whom Peter was the personal representative of Christ. They left a part of Christ's communication for the benefit of coming generations in the New Testament. Another part they gave to the bishops, their legitimate successors, by oral communications. The Scriptures and traditions consequently come from the same source and are of equal value. Luke 10:10, "Whosoever heareth you heareth me. . . ." The Vulgate (first printed 1462, acknowledged by the Council of Trent, 1546, as the only authentic version) is the officially recognized Bible with all it contains, consequently the apocyrpha. The Council of Trent did not prohibit laymen from reading the Bible, but indirectly restricted them to the Vulgate by granting authentic authority to this translation only. The right of interpretation of the Scriptures and of tradition appertains only to the hierachy. According to former Roman theologians the highest tribunal for questions of interpretation is an Ecumenical Council of legitimately convoked bishops, which they teach to be infallible. This principle underwent a change by the promulgation of the dogma of the infallibility of the Pope, July, 1870, by the Vatican Council. The term "tradition" includes all that Christ communicated to His disciples concerning faith and discipline, including all whether found or not found in the New Testament that was in an uninterrupted and uncontaminated way preserved in the

church. The Church Fathers gave to tradition a fixed form of writing and are therefore "testes traditiones." Tradition completes Scriptures. Not the Council of Trent, but the later theologians made efforts to demonstrate the necessity of tradition. The Greek Church essentially agrees with the Roman Church on this subject. She does not as a matter of course grant to the Vulgate that dignity which the Council of Trent gave it. A Synod held in 1835 in Greece ratified the prevailing sentiment that the LXX is an authentic translation of the Old Testament. In services the Scriptures are read to the people in an old Slavonic translation which they do not understand. In recent times efforts are being made to make the laity better acquainted with the Bible. A new Bible translation appeared in the Russian language in 1876 with the approbation of the Holy Synod.

CHAPTER III.

Of God, The Holy Trinity and Worship

All Christians acknowledge one God. In this one God the Greek and Roman Churches, the Lutheran and the larger part of the Reformed recognize and adore three persons (hypostases), not however, as if the Trinity were inconsistent with the oneness, or the unity of the Godhead.

A. Nature of God and the Trinity.

1. This we call the orthodox Christian doctrine and the foundation stone, the very substance of Christianity. In the one divine being there are three persons, "hypostases," indivisibly united, equal as to nature, being, eternity, perfection, absoluteness, etc.

2. The Greek Church omits from the III Art. of the Nicene Creed the "filioque" (qui procedit a patri, filioque). They refer to John 15:26, Greek text.

3. Socinians or Unitarians teach that the Trinitarian doctrine is simply the result of a false interpretation of a certain Scripture passage—yet they honor Christ as the deified head of the Church, to whom all power on earth and heaven is given, but who as such, is not of divine nature and substance. (Racovian Catechism, 331, 32, 43, 56, etc.). The Holy Spirit they do not consider as a person but simply as God's energy and efficiency. (Rac. Cat. Lus. 80, 371).

4. The "Confessions of the Remonstrants" is rather

reticent on this topic, and even ascribes to the Holy Ghost a communication of divinity from all eternity. But the doctrine of the Arminians on the Trinity is that the Son and the Holy Spirit are subordinate to the Father since they are born from Him.

5. The Quakers avoid Trinity and persons, in short, every formulation of creed on this point also. They simply reaffirm that only through the Spirit do we know the Father and the Son. Matt. 11:27. Cat. of Rotterdam. Robert Barclay, 1676, thesis 11.

B. Worship.

1. All parties, generally agreeing with ecumenical doctrine of the Trinity, unanimously teach that God, and He alone, is to be worshipped in the full sense of the term, and that this worship belongs equally to the three persons. To this the Arminians also give their consent, in spite of the doctrine of subordination.

2. Faustus Socinus teaches that adoration is due also to the Son, since God has raised Him to divine majesty, though He is God, not by nature but by a special act of grace. There is, however, on this point a diversity of opinion among the Unitarians.

3. The Greek and Roman Churches teach, that while adoration or worship in the full sense only belongs to the Triune God, a certain service (veneration) is also due to the good angels and saints, viz., those who have attained complete blessedness with God and as such govern with Christ.

C. Special Remarks.

1. The Lutheran Church testifies to her harmony with the Roman Church about God and the Trinity in Art. 1 of the Augsburg Confession, and the rejection there pronounced against heretical views must be interpreted as also condemning pantheistic views, which deny the personality of God. (Cf. Solida Declaratio, p. 570, Art. XIII).

2. Concerning worship, the Lutheran Church rejects the veneration offered by the Greek and Roman Churches to angels and saints, since such worship of services tends to creature service derogatory to the glory of God and Christ, and is a remnant of paganism. In this the Reformed Church harmonizes with the Lutheran Church. But the Lutheran Church does not endorse the one-sided intellectualism and ultra spiritualism of the Reformed Church which deprives

the service of God and all that may pertain to it, of its aesthetical and artistic elements. (Paintings, crosses, statues, organs, etc.)

3. The Council of Trent (Sessions 25, decree 2) especially commands the bishop to teach, that to the saints, who reigning with Christ intercede with Him for the faithful, we ought to pray and take refuge in their good works so as to derive blessings from their intercession. The Catechismus Romanus teaches the doctrines of the invocation of the saints and especially the "mother of God", and the "good angels". The Council of Trent claims veneration for the bodies and relics of the saints as tending to their honor. The Romish theologian, Robert Bellarmine (1542-1621) speaks of the three forms of veneration. One is the "latria" or adoration in the full sense which belongs exclusively to God. The other is the respect we owe to all rulers and authorities and parents, etc. Between these two is that reverence—"douleia"—which we owe to saints and angels, who certainly are not Gods, but supernatural beings, and that which is ascribed to Mary—"hyperdouleia". The Greek Church being essentially in harmony with this the Roman Church accords to saints and angels a respectful veneration, but not sculptured representations of the bodies of venerated subjects.

4. The Lutheran Church denies that there is any basis in the word of God for the veneration of the saints in any form but allows the respectful and edifying remembrance of them. She also denies the particular force of their intercessions. Since we have only one Mediator, Christ, this must be held. (Aug. Conf. Art 21, p. 235). The images of saints, however, are allowable, since the remembrance of them as witnesses of Christ may be edifying. The Church for this reason also retained the celebration of certain memorial days of the apostles, and some others referring to the history of our salvation. (St. Michael's, etc.). The veneration of the relics of the saints is not advocated by the Lutheran Church and is treated by Luther with acrimonious contempt. (Smal. Art., II, p. 310).

CHAPTER IV.

Of the Primitive Condition of Man and the Consequences of Sin

A. General Remarks.

1. All Church parties teach that man came from the

hands of the Creator in a state of physical, intellectual, and moral perfection.

2. All agree that the Fall entailed pernicious results for the whole human race, and that in their native condition men can neither be the objects of God's pleasure nor restore themselves to God's favor.

3. There is, however, much diversity of opinion concerning (a) the details as to man's condition before the Fall; (b) concerning the consequence of the Fall for the first man and the whole human race, and (c) concerning the relation of man to God since the Fall. The views entertained on this topic are of decisive importance for our conception of Christianity. The more weight attached to the perfections of the human nature before the Fall, the more stress will be laid upon the Fall and all its consequences. In the proportion as we minimize the Fall we lower the dignity of the person and work of the Redeemer. Our position on these points is, therefore, symptomatic of our whole conception of the nature and value of Christianity itself.

B. The Roman Church teaches:

1. That there is a distinction between the normal condition of the first man, as created by God and his condition as endowed by a special act with an extraordinary gift of His grace (donum superadditum). By this "donum superadditum" man was even according to his physical being immortal. In addition to reason and free will which are his normal conditions, he received a peculiar holiness and righteousness, thereby giving reason unlimited sway over the lower impulses through the uninterrupted influences of divine grace. Adam also had dominion over all other creatures of the earth. This view Roman theologians try to support by a peculiar interpretation of Gen. 1:27. "Zelem" here used twice, they interpret the first as "image" or normal condition, the second time as a peculiar accident through which Adam was to attain perfection (donum superadditum). In the simply moral condition the lower impulses could react against reason.

2. Through the Fall all "dona superaddita," all exceptional gifts granted to Adam and to him alone, were lost; and in so far the Fall was detrimental. But his normal condition, rationality and free will still remaining to him, was affected, only in so far as the lower impulses were no longer under that divine control. The will had lost its energy and in the same degree, carnal concupiscence increased in power.

3. This state of corruption became hereditary and is

known as original sin. The normal nature of man is, however, not materially affected, only the "donum superadditum" having been lost, a loss which brought all its consequences, death, Satan's dominion, and all ills for the human race.

4. It follows from these premises:

(1) That since Adam in losing the "donum superadditum" did not lose his normal condition and since this normal condition is a state in which the lower impulses predominate against the reason and the will is not energetic enough to counteract them, God is the cause of the state in which we find man: viz., the normal man as he came from God's hand is a very imperfect being;

(2) That it is a logical inconsistency to ascribe to men in this condition the ability by the use of his rationality and free will to do what is morally good;

(3) That carnal concupiscence since it belongs to man's normal condition cannot be considered as something sinful, a teaching totally against the teaching of Scriptures.

We can easily perceive here that there is in the teaching of the Roman Church on this topic a dualistic tendency or element, a normal sinful nature on the one hand and an extraordinary spiritual gift on the other, and that the teaching that man even after the Fall can by his own exertion accomplish that which is normally good, is essentially Pelagian. These erroneous views run through the whole doctrinal system of the Roman Church.

C. The Greek Church.

The Oriental Church never participated in the interest which the Occidental Church since the days of Pelagius and Augustine had taken in anthropological questions. The Greek Church doctrine on this point presents essentially the later Roman doctrine, but in an undeveloped form. Its positions are the following:

To man created in the image of God sin was unknown as long as man remained in this original condition. It was a condition of perfect sinlessness. It was in man's power not to sin and consequently not to die. In this he was in the condition of God and the angels. But since he fell into sin the former dominion of his will through the controlling influence of his intellect is lost, and the inclination now is to do that which is sinful. Man is, however, even in this condition of deterioration not without the necessary ability to select what is right and avoid that which is evil. Nevertheless, whatever he may accomplish in this way is not sufficient

to work out his salvation. It might be acceptable to a human tribunal but it is not good in a truly spiritual sense. In this condition we find the whole human race. Through Adam's fall all men have inherited the same propensity to do that which is sinful, but it is not so much the soul that has suffered as the flesh. The soul is as such God's creature and as such cannot be in a corrupt sinful state. It is, however, to an extent affected by its propensities of the flesh. This condition is not to be placed on the same level with actual sin. Of the latter, patriarchs, prophets, and the Virgin Mary remain free but Christ also of the former (Original Sin).

D. The Lutheran Church.

Very properly our fathers in the faith traced the main errors of the Roman Catholic Church which claimed their direct opposition to a false conception of man and of the nature of sin as found in him. They argue that a superficial unsound view of sin and of the condition of man in sin must correspond to a superficial view of salvation and of the condition of man in salvation.

1. The Lutheran Church teaches no antagonistic quality in the being of Adam before the Fall as the Roman Church does. It teaches that the goodness of man as his Creator made him, was positive perfection. This was man's normal condition; not some sort of negative ambiguity or moral neutrality neither good nor bad. The very term "created in the image of God" means a complete spiritual endowment—the faculty to know and love God more and more in His love and knowledge. As to his physical nature there was in man a well balanced co-ordination of all impulses and forces connected with freedom from ailments and from death. This and nothing else is the meaning of the term "justitia originalis". (Apol. Art. XI, p. 78). This is the same as "imago dei". (Form. Con. p. 53; in the Apol. the contradictions of the Roman doctrines are exposed; its errors are also described in the Formula of Concord).

2. Without entering upon the intricate question of the origin of sin, our Confession rejects the error that God could in any way be the originator of moral evil or in any way be its cause. (Aug. Conf. XIX, de causa peccati; F. C., Solid. Declar., Art. II, p. 650ff). The fall into sin was through the temptation of the devil and was man's own fault. It must be said of man that he was able not to sin (posse non peccare) not, however, that he was not able not to sin (non

posse non peccare). Man could make an improper use of his own free will. The occasion for it, however, came not from within but from without.

3. The act of disobedience against God's will became the cause of a deep and far-reaching change in the nature of man. He lost the divine image, original righteousness, his physical and spiritual perfection. His moral nature became not only debilitated but totally depraved. He not only lost what is good but is now corrupt. Christ alone excepted, there is in the nature of all men an inherent positive and decided "concupiscentiae mali" which is by no means something morally neutral, but it is the decided propensity of the flesh to emancipate itself from the will of God and to antagonize God and the Holy Spirit. Neither can we conceive of it as something to be distinguishable from our "ego" since our "ego" is deeply involved in it. It is as such sinful, and we, being in that condition must necessarily be displeasing in the sight of God. It is discoverable by everyone in himself as something against which his conscience reacts. It is not identical with individual acts of sin, but it is the sinful condition of our whole being and is the cause of all actual sins and also of all bodily and spiritual ills to which a man is heir. Form Con. 539, I, 588, 2-11; Epitome, 493, 33.

4. On the other hand the Lutheran Church rejects the error of Flaccus Illyricus and his adherents, who, exaggerating the truth, maintained that Original Sin had become the substance of man. (Epitome I, p. 495, also Sol. Declar., I, 549, 54, and 539ff). The Formula of Concord (Epitome 495), teaches that it is inherent in man in his present condition.

5. The Lutheran Church rejects the Roman Catholic teaching, that baptism frees us from Original Sin, but maintains that the guilt of Original Sin is removed by baptism. She does not teach that all the corrupt tendencies in our corrupt natures are then eradicated. The renewal of the Holy Spirit in this world is never absolutely consummated. That inherited incapacity of man to do that which is pleasing in the sight of God extends through the whole domain of spiritual matters. It is not denied that in external things man can prove himself rational and sufficient. He may acquire a certain civil righteousness (justitia civilis). He may lead a moral and respectable life, even without any particular assistance of divine grace, but it is denied that by his own efforts he can in any way please God and work out his own

salvation. Apol. 232; Formula of Concord 551, Chap. II; and Sol. Declar. (Free Will).

E. The Reformed Church.

1. On this topic we observe a wide distinction between Zwingli and Calvin. Generally speaking the views of Calvin are represented by the Reformed symbols. Zwingli in his somewhat superficial manner, lays little stress upon the change brought about by the Fall of man into sin. Of Original Sin as a corruption of human nature he had small conception. He admits a certain proclivity in man as the cause of actual sins. He compares it to the inborn inclination of a young wolf to bite. This means that as with the exhibition of the natural inclination of the wolf, we find no fault, so with the carnal concupiscence of man in itself, no fault is to be found. On the contrary these impulses, innocent in themselves may offer occasion to elicit the exercise of virtues.

2. Calvin has a much more sober and truthful conception of the corruption of man, brought about by his Fall into sin. His views on this topic are in harmony with his predestinarian principle, though it is difficult to reconcile the natural condition of those as truly sinful in the sight of God, whose fall has been the consequence of God's eternal decree (Supralapsarianism). In regard to the primitive condition of man, the most important of the Reformed symbols agree to this, that God created man in righteousness and holiness as one who in all things should and could conform himself to the holy will of God. There was in the first man before the Fall no imperfection (2nd Hel. Con. VII, VIII, and IX; Belgic Con. XIV; Decrees of Dort, III; Scotica Con., Art II). As to the consequence of the Fall, it is maintained that our whole race is under condemnation and death. Original Sin consists in our being given to evil propensities; in being averse to the demands of the law of God; in being incapacitated properly to see and to reason and to do that which is good and right in the sight of God. All that may be good in us in His sight must be and is the work of the Holy Spirit. (2nd Hel. Con., Art. IX; Synod of Dort, Chap. III, Art. I; Gallic Conf., Art. IX).

a. The SOCINIANS teach that the present condition of man differs from his state before the Fall in this, that he no longer possesses his former original sinlessness, which it is true was not virtue and righteousness in the proper sense of those terms, but was only an unobstructed understanding, free will and potential immortality. Adam having fallen

into sin had to die, and through him, sin and death come to all men. Sin perpetuating itself among us has become the preponderating inclination of all men. But to impute to us the guilt of Adam would be injustice on the part of God. Man has not lost his free will through sin. He can even decide in favor of that which he acknowledged as good, though he needs the help of the Holy Spirit not to do that which, while it may not seem antagonistic to reason, yet it is displeasing in the sight of God. (Racov. Cat. Question 23.)

b. With the Socinians the ARMINIANS essentially agree on this topic. They maintain that before the Fall man was a perfect being: that he had a clear understanding; that his mind was well grounded in that which was good in God's sight; that he had a free will and other endowments; that by a special grace of God he might have attained to immortality. Yet his understanding was certainly limited in various ways before the Fall. He did not perceive the deceit of the serpent and was misled. Eternal death and many ills with the loss of his former happiness came upon Adam through whose sin all our race was carried into the same condition of sin and misery. (Con. Remonstrantium, Chapt. VII, Art. III; also Chapter V, Art. V).

c. The QUAKERS purposely refrain from giving any definition of man's condition before the Fall, or his "justitia originalis" and do not give any judgment concerning the views of others. They admit that man through the Fall lost his former relation to God; and that from Adam all inherited the germ of sin, though this germ as such is not sin or guilt but asserts itself in every one as a propensity to sin. Our native condition, therefore, is rather one of sinwardness than sinfulness. The term Original Sin is rejected as unbiblical. Human nature though corrupt may be worked upon by divine grace, just as cold may be permeated and softened by heat. (Barclay Apol., Thesis IV, pars. 2, 5, 6).

CHAPTER V.

Of the Person of Christ

A. General Remarks.

While all the great historical churches claim to stand on the basis of the ecumenical symbols, we would greatly err in thinking that they all view the person of Christ alike. Although the symbolical expressions seem to indicate this,

there are divergencies which have a bearing upon the position taken on the other topics of the systems of doctrines.

1. All Christian churches agree in teaching that it was through Christ that the divine plan for the salvation of the world was carried out.

2. All ascribe to His person a peculiar excellence and dignity.

3. Excepting the Socinians and Unitarians, all admit that there is between the nature and person of Christ, and that of all other men, a difference not simply of degree, but of kind. With these exceptions, they acknowledge in Christ not only true man but also true God.

4. On the relation of the two natures in Christ, and on the application of the principal of the union of the two natures, the Churches differ in a manner which cannot always be seen from the words of their confessions, but which necessarily follows from doctrinal positions taken on other topics.

B. The Position of the Great Church Parties.

a. The Greek Church and Oriental Schismatics.

The symbolical books of the so-called oriental or orthodox churches use on this topic the terms which we find employed in the ancient ecumenical creeds, except the "filioque." This implies the recognition of a true and perfect union of the human and divine natures in Christ. A precise statement of the relation existing in the person of Christ is, however, avoided and attempts made by others in this direction are rejected as fruitless speculations.

Nestorius, for a time presbyter of Antioch and after 428 patriarch of Constantinople, had condemned the term "theotokos" (mother of God), then already frequently applied to the Virgin Mary. "For," said he, "the uncreated cannot be born of the created. We should carefully discriminate between the divinity of the Logos and the humanity which He took upon Himself. The two natures in Christ were simply blended together." The opponents of Nestorius said that under the term employed by him the idea of the true God-man and the reality of the incarnation were denied.

The very reverse of Nestorianism is presented by the Armenian, Coptic and Abyssinian Christians called Monophysites, since they reject in the person of Christ the continued existence of the specific peculiarities (idiomata) of the two natures.

b. The Roman Catholic.

The Roman Catholic Church retains the three ancient

ecumenical creeds and consequently there is no dispute on this point between the Roman theologians and those of the Lutheran Church, and the more orthodox portions of the Reformed Church. The Council of Trent also left this dogma undisturbed, especially the question of the relation of the two natures in Christ. Neither Pope nor council touched upon this and the Roman Church in no way participated in the controversy on this point between the Lutheran and Reformed churches. Nevertheless some prominent Roman theologians like Bellarmine and in recent times Klee attacked the Lutheran doctrine of the "communicatio idiomatum."

c. The Lutheran Church.

On this topic the doctrine of the Lutheran Symbols is:

1. The terms used in the ecumenical creeds are adopted without reservation. In the person of Christ, the God-man, the divine and human natures are united in such a manner that in this personal union each of the two natures retains its own proper being and peculiarities.

2. The Son of God, from all eternity begotten of the Father took upon himself in the moment of His conception of the Virgin Mary a complete human nature. From this personal act of union resulted the permanent state of union of the two natures; not in the sense of a merely nominal, unreal combination, neither of a merely mystical union as in the case of a regenerate man, neither as a merely accidental transient combination, but a real and indissoluble union. On the other hand, the misconception is rejected that the two natures in the personal union have given up their essential characteristics or peculiarities, so that through the loss of the essentials of the two natures some new form of personal being, but not the God-man, (very God and very man), had resulted. The peculiarities of God and of man in Christ are not annulled, but the divine and human natures are in Him inseparably and eternally united.

3. This position is the only one which fully corresponds with the fundamental principles of Christianity, viz., actual reconciliation between God and man, between the supernatural and the natural, the infinite and the finite, the ideal and the real.

4. The substance of this doctrine of the "communicatio idiomatum" is that in the unity of the person, one of the two natures communicates to the other its peculiarities or "idiomata" without in any way confusing the essentials of the divine or the human, e. g., to the human nature in Christ is ascribed participation in omnipotence and omniscience, etc. What is said of the person cannot be denied the two

natures, except so far as the essentials of each are involved. To each of the natures remains unimpaired whatever is peculiar to it or to its "idiomata," but these "idiomata" are through this communication the lasting conditions also for the other.

5. As to the various forms of the "communicatio idiomatum" we make the following distinctions:

a. "Genus Idiomaticum." The "idiomata" or peculiar attributes of the human and divine natures are predicated of the person as such, e. g., the Lord slept, He was fatigued; Christ was born a man, which indeed is not to be understood of the man alone, but also of the Son of God: God has suffered; through Him all things are created.

b. "Genus Apotelesmaticum." In the official acts of the mediatorial office the person acts in and through the two natures, e. g., when Christ died, the divine Person died according to His human nature, while the divine nature sustained, energized and imparted its virtue to the human.

c. "Genus Majestaticum." This genus of the "communicatio idiomatum" can be applied only to the human nature, since the divine nature is unchangeable and as such allows of no accession or growth. This genus means that divine attributes are here and there ascribed to the human nature of Christ. The divine nature may through the Person communicate its peculiarities to the human nature but not vice versa. The divine nature is omnipresent through it and in the Lord's Supper makes the human nature share in its peculiarities. The objection of the Reformed was refuted by the Lutheran theologians by referring to the almighty power of God.

6. From these premises it necessarily follows that to the human nature in Christ and not to the divine, two states are ascribed, to wit:

(1) Status Exinanitionis (Kenosis) during which the divine Person according to his human nature abstained from the use of the attributes of the divine nature.

(2) Status Exaltationis, beginning with the descensus, continued in the resurrection and consummated by his ascension and His sitting on the right hand of God, the Father Almighty,—whereby Christ according to his human nature fully exercises the attributes which the divine nature has imparted to it.

7. As to the descensus ad inferos, the Formula of Concord warns us against all useless speculation, e. g., whether

Christ descended into hell with His human soul only, or according to His divine nature also, or with the body and soul, etc., but firmly maintains the fact as such, and indicates that with the descensus the states of exaltation began. (Form. of Con., Epitome Art. 8-16, Solida Dec., Chap. 8:9; 9:1-3).

d. The Reformed Church.

In the elucidation of this dogma, the difference between the Lutheran and Reformed churches is clearly brought out. The teachers of the Reformed Church deny the presence of Christ's body in the Lord's Supper and its potential omnipresence, on the basis of the axiom that the finite could not at the same time be unlimited and infinite (finitum non capax infiniti). Zwingli maintained that Christ's body could not be at the right hand of God and in the Lord's Supper at the same time. The terms used by Christ which are contrary to this view, Zwingli interprets as figurative speech, and words like these: "My flesh is meat indeed," he did not receive in their real sense, but interprets them by the term "per alloiosin," i. e., by communication, saying that Christ speaking in this manner meant His divine nature. In this way Zwingli laid himself open to the charge of maintaining Nestorian views, which charge Calvin also does not escape, though in a limited way he admitted the doctrine of the "communicatio idiomatum," since to the Person of Christ as such both divine and human attributes may be ascribed. If of either nature anything is predicated which does not belong to it as such, this must be understood as belonging to the person in the union of the two natures, the term nature not being taken in the strict sense. Such a conception of the "communicatio idiomatum" can apply only to the genus "apotelesmaticum" and the genus "majesaticum," and not to the "idiomaticum." Accordingly the Reformed system of doctrine has no place for the dogma of the two states of Christ in the sense in which the Lutheran Church teaches it. Yet the Reformed teachers frequently speak of the life of Christ as a life of submission, humiliation, and obedience, and of His returning to celestial glory as an exaltation. On the doctrine of Christ's descent into hell there is no harmony among Reformed teachers. With the Roman, Anglican, Scottish, and some other confessions, they refer it to the soul of Christ only, and take it as a beginning of the state of exaltation. Others following Calvin in his Institutes, e. g., the Heidelberg Catechism and the Geneva Catechism, con-

sider the descent into hell as the acme of the suffering of Christ.

e. The Smaller Sects.

According to the SOCINIAN doctrine Christ is nothing but a man, though as such, not simply what all others are. He was conceived by the Holy Ghost, with a view to His mission on earth, and was free from sin. Before the beginning of His ministry, He was for a time raised into heaven to receive the information necessary for His prophetic office. His resurrection is the divine seal of our immortality, and was preparatory to His elevation to the throne of heaven, whence He increases, governs, and blesses the Church.

The ARMINIANS modify the doctrine of the Trinity by teaching the subordination of the Son and Holy Spirit to the Father, but do not deny that Christ is the Son of God.

The QUAKERS or Friends entertain a peculiar view concerning the somatic or corporeal nature of Christ. Barclay maintains that Christ had in addition to His mortal, terestrial body, another body of pneumatical or celestial nature through which He at all times communicated Himself to men, and through which He continually brings about the communion of believers with God. The Anabaptists and Mennonites of a former period taught that Christ's body was not begotten, but created in the womb of the Virgin Mary, an error censured by the Formula of Concord.

CHAPTER VI.

The Merits of Christ, or Redemption

A. General Remarks.

All churches regard Christ as alone leading us to the Father and procuring for us forgiveness of sins and eternal life. All parties except the Socinians, Unitarians, Hicksite Quakers, and Rationalists agree in the teaching that Christ's merits with respect to the forgiveness of sins rest on His suffering and dying in our stead. There are, however, some important differences between them. Some maintain that the sacrificial death of Christ was a vicarious and ample equivalent for the sins of the world. Others (Arminians) deny that the death of any single individual could ever have been satisfactory for the sins of all, and say that God only by a special act of mercy viewed and accepted Christ's death as a compensation for the sins of the world (Acceptilatio),

denying thereby the infinite value of the death of Christ. Others again strictly applying Calvin's predestinarian principles ascribe the effects of Christ's atoning death as directed only to those whom God from all eternity has elected as His own. Finally the Roman Church teaches that Christ's merits extinguish Original Sin in us through baptism and also the guilt of all mortal sins committed after baptism, and commute eternal into temporal punishment.

B. The Position of the Great Church Parties on This Topic.

a. The Greek Church.

In the symbolic writings of the Greek or Oriental Church, no particular attention is paid to this subject beyond the terms used in the Nicene Creed, "Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man, and was crucified also for us under Pontius Pilate." The Athanasian symbol says on this point only: "Who suffered for our salvation."

The idea prevalent in the Roman Church, that the merits of Christ and of the saints are more than an equivalent for the sins of the world is rejected. The Roman doctrine of indulgence is avoided. Yet the Greek Church demands as a condition of pardon for sin not only repentance and faith in Christ, but in addition also good works, thereby revealing its spiritual affinity to the Roman Church.

b. The Roman Church.

The teachings of the Roman Church on this point are essentially as follows: All men being under the ban of Original Sin, and of actual sins growing out of Original Sin; and on account of this unlimited guilt, being under condemnation, and unable to give any manner of satisfaction for the remission of guilt and of condemnation and for the restitution of "justitia habitualis"; Christ, sent by the Father, took upon Himself the punishment deserved by us all, and gave satisfaction to divine justice by His vicarious sufferings and death, reconciled us thus to God, reinstated "justitia originalis," infused holiness into men and in this way made the unjust just. All this is appropriated by the individual through baptism, which as such is also effective for the remission of guilt and punishment, temporal and eternal. Man born anew through baptism, may, however, again commit not only venial, but also mortal sins, by reason of the carnal concupiscence remaining in him, which while it is not in itself sinful, may entice him to commit sins. For remission

of actual sins through the merits of Christ repentance is a "conditio sine qua non." Such as have received the grace of baptism and afterwards commit actual sins, however, require a certain rigor in their treatment and for this reason the Church lays on them certain wholesome temporal penances, though the guilt and the eternal punishment are remitted to the penitent for the sake of the atoning merits of Christ.

With this doctrine the Roman Church is not, however, satisfied, but adds the dogma of the superfluous merits of Christ to which are joined those of the saints. Since Christ suffered not as simply as man but as the God-man, as an infinite person, whose merits are of an infinite value and effect. His merits are of such a character as to infinitely surpass all the guilt of the human race. This guilt, however great it may be, is still limited or finite. But the merits of Christ are even increased in their value and efficacy by the merits of the saints, whose moral goodness far exceeds all demands God made of them. These merits form a superabundant treasury of merits which can now be used in behalf of members of the body of Christ, the administration of which is now committed to the hands of the Pope. Deserving of this great benefit, are all penitent sinners; in need of it are all upon whom in addition to repentance are laid temporal punishment in the form of "satisfactiones canonicae" and pains of purgatory. To such the Church deals out a portion of this surplus treasury and remits their punishment in part or entirely because of the performance of certain good works, or of the payment of money to the church in behalf of her good works. These are the so-called indulgences which for the sake of the intercession of the church, may mitigate even punishments sent by God upon sinners in this life, and abbreviate their sufferings in purgatory. Since Luther's protest against the preaching of Tetzel, this doctrine is urged with more reserve than it was formerly.

c. The Lutheran Church.

Christ the God-man made satisfaction to divine justice by His death for the sins of the world. The merits of His atoning death are an equivalent for the collective burden of the guilt of the world and as such are efficacious for the whole human race. The satisfaction which Christ rendered is based upon His obedience which was both passive and active. This satisfaction Christ rendered as the God-man, i. e., in the union of the two natures. As a mere man He could not have done more than what man as such is bound

to do before God. What He was and did simply according to His divine nature could as such have had no direct bearing upon us to benefit us in our guilty condition. The Formula of Concord for this reason very properly maintains this position against Andrew Osiander (1554) who had taught that Christ was our righteousness only according to His divine nature. Not denying that God forgave us only for the sake of Christ's righteousness, he based the application of that righteousness to the individual upon the dwelling of Christ's divine nature within us. In this way he emphasizes sanctification at the expense of justification. He did not see that it must be "Christ for us" as well as "Christ in us." In the same place, the Formula of Concord also controverts the view of Franciscus Stancarus, who had maintained that Christ was our righteousness according to His human nature only, since Christ in reconciling us to God would otherwise have been at the same time the Offended and the Mediator. Stancarus was apparently misled by a kind of Sabellian mystic view of the Trinity—forgetting that there are three persons in the Godhead. Christ's rendering satisfaction to divine justice by His vicarious obedience offers two aspects.

1. With a perfectly free will and in place of the human race he fulfilled the divine commandments to which, as Son of God, he was not subject.

2. He who had committed no sin and consequently had nothing to atone for gave Himself as an atoning sacrifice for us by suffering in our place the punishment and dying for the sins of the world, original as well as actual. (Augs. Conf., Art. IV, XXIV; Form. of Con. p. 550; 55, 56).

In this way Christ wrought a perfect, all sufficient, and eternal atonement for the whole guilt of the human race, and the punishment which, without this atonement would have fallen upon it. The satisfaction thus wrought is perfect, all comprehensive, and all sufficient.

It follows from these premises that we know of no other Mediator and Redeemer than Christ (Augs. Con. p. 44-11 and 13). Therefore, whoever teaches that a penitent and believing sinner, thankfully accepting of the merit of Christ, will have to render certain satisfactions, with a view to modify or escape temporal punishments, diminishes the merit of Christ (Aug. Con. XXVII, p. 50, "Of Monastic Vows"). It is also perfectly plain that the whole system of indulgences (Smal. Art. p. 315-325) no less than the doctrine of the invocation of angels and saints to intercede for us are

contrary to the Word of God and sound doctrine. For the same reason we reject the Mass, i. e., the ever-repeated bloodless sacrifice of Christ.

d. The Reformed Church.

On this topic the terms used in authoritative writings of the Reformed Church agree in all essentials with the position held by the Lutheran Church. Christ, the God-man, by His death rendered satisfaction to divine justice. By voluntarily offering Himself as a sacrifice for us He atoned for the sins of the world and redeemed us from eternal death. The doctrine of the Reformed confessions of faith is limited at least as far as the Calvinists are concerned by the doctrine that Christ died for the sins only of the elect. Since this decree stands at the head of the whole system peculiar to Calvin, the all-comprehensiveness of the death of Christ is virtually denied or annihilated, though in Heb. 2:9 we read: "We see Jesus—that He by the grace of God should taste death for every man." Anselm of Canterbury (1034-1109) first proposed the doctrine of Christ's vicarious death, in a scholastic manner, saying that for the infinite guilt of the world, no finite being could give satisfaction, but that only Christ, the infinite moral person, could do it. To this Thomas Acquinas (1225-1274) added the doctrine of the superabundant merits of Christ, which was, however, opposed by Duns Scotus (1245-1308) who said that "only the" acceptation on the part of God made the work perfect. The Council of Trent favored the views of Thomas Acquinas. The Lutheran doctrine rests on the views of Anselm.

e. The Minor Parties.

The SOCINIANS teach that Christ born without sin, being perfect and holy in His whole nature, and having by a special grace received infallible instruction, was commissioned to impart to us a more perfect and efficacious knowledge of the will and power of God. Every thought of a vicarious satisfaction and of reconciliation with God based upon it, is dismissed as incompatible with God's nature and the moral order of the world. Christ may, however, be called: first, a prophet, since He, in a manner, taught the will of God and the way of salvation; second, a high priest, since by His death He put the seal upon His teaching and laid upon men the obligation to sacrifice all for the sake of the truth and moves them by this dying love to deny themselves everything sinful; and third, a king, since by His resurrec-

tion and ascension He was raised to divine dignity and now builds and rules His Church.

The essence of the ARMINIAN teaching is that, since every man stands under guilt of actual sin before God, Christ offered Himself as an equivalent for the sins of the world. They hold that in His own behalf He had to fulfill all the divine commandments and that His death as the death of an individual could not atone for the sins of the whole world or render a plenary satisfaction. God, however, before whom we are all under the bondage of guilt, in His mercy, overlooked what was wanting in the merits of Christ and accepted it as satisfactory for the sins of the world. This theory is designated by some Lutheran theologians as "acceptilatio" over against "acceptatio."

The QUAKERS on this as on other topics employ indefinite terms, hiding under biblical language the lack of precision which a public confession of faith demands. To the atoning death of Christ they ascribe such universality of beneficial results that they extended it to those who never even heard of it. They maintain that as many who never heard of the historical circumstances are involved in the consequences of Adam's Fall, it is unnecessary for all to know what Christ has done and suffered for them and what blessings He gained for them. They also hold that the Holy Ghost dwells in the hearts of men, whereby they are brought into communion with the Father and the Son and the ungodly are made godly. This occurs by the continuous coming of Christ into our flesh and of His Spirit into our spirits whereby individuals are redeemed and saved. All these in whom the Spirit of Christ in this way dwelleth are the Church Catholic and outside of it there is indeed no salvation. To it may belong many who are not Christians by name, yet who feel the influence of the Holy Spirit and submit to it. In a narrower sense the Church is the congregation of those who are united among themselves by the confession of the fundamental truths of Christianity and of whom we may entertain the opinion that in the best manner they approximate the features of the perfect congregation. From these views held by the orthodox Quakers those of the Hicksites differ; they emphatically deny that Christ in any manner offered a sacrifice for the sins of the world and honor Him simply as a most glorious example of virtue and godliness. This is the view which Rationalists of all shades and times took of Christ and His works.

CHAPTER VII.

Appropriation of Salvation

Concerning the manner in which the salvation procured by Christ is appropriated by the individual.

a. All parties agree that the influence and operation of the Holy Spirit are indispensably necessary to apply to the individual reconciliation with God, adoption of sons, justification, sanctification, and renovation.

b. But just as some recognize a thorough corruption of human nature by Original Sin, so as a consequence they maintain man's utter inability to contribute in any way to his salvation and they ascribe the personal appropriation of Christ's redemption totally and exclusively to God's grace and the operation of the Holy Spirit. (The Augustinian view.)

c. Others simply admitting a relative weakening of man's moral strength through the Fall into sin, ascribe the work of individual appropriation partly to a free use man may make of the moral strength still supposed to be in him and partly to divine grace and the influence of the Holy Spirit. (The Pelagian view).

The Larger Church Parties

A. The Oriental or Greek Church.

The doctrines of the Greek Church essentially are semi-Pelagian and consequently in full harmony with the doctrines which the Greek Church held concerning the Fall and its consequence. It is in the power of the natural man to raise himself morally and to accept or reject good or evil. In one thing, however, we need the divine assistance that we may consummate that which is good and be saved. Without this help we accomplish nothing.

B. The Roman Church.

The Roman Church teaches that divine grace goes forth to meet man so as to prepare him for the acceptance of salvation. Man is still able in his natural condition to an extent to co-operate with divine grace. It is admitted that in consequence of Adam's Fall human nature has sunk to such a depth that man cannot deliver himself from eternal damnation. Neither his own moral exertions nor the guiding influence of the law are of any avail to that end. This, how-

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ever, does not mean that man's free will is totally destroyed. Grace begins work by exciting and quickening the remnants of free will existing in man. It moves and determines man in such a way that he makes efforts for his moral improvement and justification and in this way assists the first impulses of divine grace and co-operates with them. This very thing, that man does not reject the first influences of the Holy Spirit, but consents to them, enables him to co-operate with divine grace to bring about his own justification, and in the following manner:

1. With a believing heart he accepts the offer of justification by grace through the merits of Christ (fides ex-auditu).

2. He acknowledges his own sinfulness and impelled by the fear of God's wrath he takes God's mercy to heart.

3. He puts his entire trust in the grace of God, gives himself over willingly to it and is animated by the hope that God for Christ's sake will be merciful to him.

4. This calls forth in the sinner a love for Christ which is the source of all righteousness. Moved by it he hates and condemns all sins previously committed. If not yet a Christian, he applies for baptism and makes up his mind to begin at once and lead a godly Christian life.

5. The result of this preparation where the will of man co-operated with the Holy Spirit is the gift of justification, whereby man through the exclusive act of God alone, is made just and placed in a state of conversion.

6. It is, however, not demanded that the sinner must unconditionally or without doubt or fear believe that his sins are forgiven. The scholastics teach that on account of his willingness not to counteract the promptings of divine grace, a "meritum de congruo" must be ascribed to man; after justification or conversion a "meritum de condigno" since man now by his co-operation with the Holy Spirit has merits of his own.

Justification as a free gift of God's grace is as such not dependent on man's co-operation. Neither does it rest merely on the imputation of the righteousness of Christ, nor is it simply a remission of our guilt, but it consists in the implantation of an inclination in man to live in agreement with the Holy Will of God. (Justitia infusa, inhaerens, habitualis). Through it God infuses grace into man; produces and creates in him faith, hope and charity, and in this way transforms an unrighteousness into a righteousness. (Ex injusto fit

justus). Justification is consequently not to be separated from sanctification, and man being justified in this way makes progress in Christian virtues. His good works are not only symptoms of his being justified, but a progress in personal righteousness whereby he by his own merits acquires an increase in sanctifying grace and finally eternal life. Justification is thus a process whereby man grows in righteousness with sanctification as its attendant. Good works are deeds done according to the commandments of God and His Holy Church.

Though there remains in man regenerate a "concupiscentia carnis" and though he may not be without sins of a lighter character, (Venial sins) he is enabled to keep himself free from mortal sins. Man has power to live according to the will of God, yea, even to perform more than the commandments of God require, and to attain to a higher extraordinary degree of holiness. This he accomplished by observing the "consilia evangelica", e. g., celibacy, unconditional obedience, total poverty, etc., of Matt. 19:11, 12; I Cor. 7:7; 9:14; Matt. 16:24. In the 12th canon of the Council of Trent, (session C) the doctrine that man is justified "sola fide" is explicitly condemned. Such faith can only be called "fides informis" over against "fides formata". Justification which cannot be separated from sanctification, is not the same in all, but allows of various degrees. No man can be absolutely sure of his own justification, unless by a special divine revelation. If one who is justified commit mortal sins, he has by so doing lost his justification and has to regain it by the sacrament of penance and absolution. The guilt and eternal punishment are thereby remitted, but the penitent has to submit to temporal discipline.

C. The Lutheran Church.

The means and conditions of personal appropriation of salvation is faith. This faith is not to be thought of without a knowledge of guilt, a penitent and sincere desire to be absolved from sin, a humble admission that nothing but a merciful act of God can free us from sin and guilt. (Apol. p. 2). Whatever God in this respect announces to us we shall not simply take notice (notitia) of; neither is it sufficient that we in a general way do not deny but believe it (fides generalis), but of the penitent it is expected that he places upon the annunciation of God's mercy in Christ as unconditional reliance that he applies it especially to himself

and appropriates it in this way, (fides specialis, Apol. 90-97; 178-182; Augs. Con., IV & XX). Such faith alone and no other is "fides salvica." (Form. of Con. p. 574, 28ff). Where such faith is not exercised, man remains under condemnation, (Larger Cat. p. 467, 55, 56, 58, et seq.).

Personal appropriation of salvation is, however, not to be thought of as an act of man's free will, but wholly as the result of the operation of the Holy Spirit upon him, for in his natural condition man is totally unable to accomplish what the exercise of faith requires. (Aug. Con., Art. XVIII; Form. of Con., p. 496, 588). Man has no faculty of his own to apply himself to God's mercy in Christ. Nobody ascends to Heaven to bring Christ down. The human mind states nothing of the kind out of its own resources. Not even the possibilities of hearing the Gospel depends upon man. (Large Cat. p. 446, 56). Even when the Gospel is offered man, he has no natural capacity to understand it. He is without any insight into spiritual things. (Form. of Con. p. 354ff.) Even if the external sense of the Word of God is unlocked to him it must not be presupposed that he would at once grant it free control, for by nature man is not good, but evil, and without the proper knowledge of his guilt before God. (Form. Con. p. 564). There remains, however, in man a certain passive capacity, as a point towards which God's grace is directed. Man has at least so much free will that he can either go and listen to the preaching of the Word of God, or refuse to hear it. (Form. Con. p. 500-619). But that he should accept it in true faith, is not in his power, but this is simply and exclusively the effect of God's grace through the Word operating upon him. (Form. Con. p. 500-19). The impulses given our heart by the Holy Spirit, and acting upon our emotions and will, must not, however, be understood as acting in the manner of an irresistible force (ratio irrestibilis) for men can resist them. "Spiritus sanctus non datur repugnantibus." Under this aspect man is not simply a stone or a log (lapis et truncus) but he is worse. (Form. Con. p. 563, 59). The way by which a man is brought to faith our symbolical books call conversion or regeneration, which as such is exclusively the work of the Holy Spirit. (F. C. 495 f). When once by the work of the Holy Spirit in man the ability is restored to perform something spiritually good, then man begins to co-operate with the Holy Spirit in behalf of his own spiritual growth. The converted will through the influence

of the Holy Spirit within, continue to take hold of divine grace offered him. (F. C. p. 567, 18ff; p. 569, 88).

The mediating agencies in regeneration are the Word of God and the Sacraments. These operate according to the order of salvation. As the most prominent points or stages of personal appropriation of salvation, we enumerate the Call, Illumination, Repentance. (Cat. Minor, p. 367-68; Form. Con. p. 497ff, 654).

1. The Call is the preaching of the Law and the Gospel. It is a function of the Holy Spirit and never takes place directly, but through instrumentalities. (F. C. 499, 15; 562, 50; 563, 57).

2. Illumination which follows, refers especially to the proper spiritual understanding. The Holy Spirit opens and reveals to us the meaning and import of the divine Word, so that through the law we comprehend and acknowledge our own sinfulness and the justice of the wrath of God against us, and that from the Gospel we learn what God in His mercy has done for us through Christ. (F. C., 573, 21; 562, 50).

3. Repentance in a broader sense, or conversion, the turning point in the work of regeneration, consists of contrition and faith.

The Lutheran Church teaches us the universality of the gracious will of God. There is on the part of God no arbitrary election of individuals to salvation or to condemnation. He offers His grace to all, and His desire that all be saved is sincere. Since, however, man is born in Original Sin, and on this account can only resist divine grace since it is not God's will to bring salvation to any one who rejects His grace, it follows that the eternal plan of salvation affects only those who do not resist or reject grace, while all others because of their willful resistance to divine truth and the prompting of the Holy Spirit, remain through their own culpability under condemnation. Considered under this aspect the election of God is not an unconditional one; but though potentially universal, it is restricted in reality or in its application to those who will be saved. There is an election to salvation, (ad salutem) but there is no predestination to condemnation (ad interitum). (F. C., p. 650, 525). As to the elect, God foresaw by His omniscence that not resisting His grace would have the righteousness of Christ and thus He elected them because of the foreseeing righteousness of Christ. This our Lutheran teachers of the 17th century ex-

press by the term "intuitu fidei", with regard to faith. (F. C., p. 659, 54). As to the lost, nothing took place but a "previsio et prescientia." The salvation of the elect is, through God's grace, fixed so firmly that the gates of hell cannot prevail against it. (F. C. p. 651).

Justification is an act of God conditioned upon man's repentance and faith, without which God will not impart the grace of forgiveness. It is a forensic act through which man, for the sake of Christ, is declared to be just. (Apol. 96, 76f, 121; F. C. 501, 5; 572, 15, 16). Justification is not synonymous with moral blamelessness. It has nothing to do with the error of the Roman Church, "justitia infusia", whereby the distinction between justification and sanctification is annuled. It simply means that God absolves the sinner from his guilt and in spite of his moral imperfection and his sinful condition adopts him into sonship. The effects of justification on the justified are:

1. Peace with God, which as such cannot be separated from the love of God; reliance on Him, gratitude toward Him, and willingness to keep His commandments. (Apol. 104, 134, 154).

2. The proper view of the ills of life which to the justified are no longer indications of God's wrath towards him, but are sent to try his faith and increase his sanctification, and cannot deprive him of his soul's rest or the hope of eternal life. (Apol. 212, 77; F. C. 584, 12). Justification as an "actus declaratorius" on the part of God is in itself something complete (totalis). It knows of no evolution or progress, has no stages or degrees, is one and the same for all and in the same manner (equalis), (Apol. 95), so that everyone may be sure of his justification as he is sure of his faith, (Apol. 179; F. C. 626) (sola fide, ex fide, per fidem). The exercise of faith is not a merit (Apol. 92, 26; 103, 86; F. C. 571). That faith should be accompanied by good works, (fides formata of the Roman Church) is no condition of salvation (Apol. 192, 104, 109; F. C. 502, 11). The Lutheran Church on the contrary teaches that it is a free grace and gift (homo gratia justificatus) that it in no part or manner depends on any merit in man whatever (Apol 84, 183). Justification is granted for Christ's sake on the basis of His merits, which are ascribed to penitent believers. Christ's obedience stands in place of that obedience which the believer ought to have, but which he did not offer. It is evident that for the justification of the sinner three things are indispen-

sable: God's grace, Christ's merits and man's penitent faith. (Apol. 491, 45; F. C. 614).

Justification leads to a further stage in the order of salvation: Sanctification, called the new life, new obedience, which proves itself in good works. (F. C. 502, 11; 619, 41). But let no one say that good works are a condition for justification and salvation (conditio sine qua non) nor that any merit should be ascribed to them. On the other hand it is true that the inner condition of the truly penitent and believing man is of such a kind that good works may be properly expected from it. For true faith is nothing else than that we give our hearts to God, which of itself implies a willingness to live in a manner pleasing to God. True faith is not a dead thing, but it is living and active; impelled by the love of the heart (Aug. Con. 38, 39; Apol. 102, 11, 104; Smal. Art. 325; F. C. 505 8 & 12; 615, 27; 584, 9). Such faith is the root from which good works sprout. Indeed whatever does not proceed from such faith is not pleasing in the sight of God, but sinful. (Aug. Con. XI., p. 39, 46, 27; Apol. 88; F. C. 582; Cat. Maj. 448, 69). We do not teach, however, that the justified can accomplish anything of his own strength, but simply through the efficacy of the Holy Spirit (F. C. 588, 38). And even our good works are by no means perfect (Apol. III, 41: 205, 45; F. C. 567, 79). They are pleasing to God simply through Christ's merits which our faith appropriated and will be rewarded in eternity with various degrees of glory. (I Cor. 15; Apol. 115, 68; 154; 244). But there is no merit in good works, since they are nothing but the result of the Holy Spirit impelling us from within, and since at best they are imperfect. Neither can they ever bring true peace to the heart of man or to his troubled conscience. (Aug. Con. 46, 27; Apol. 113, 57; 115, 60). To this effect a declaration of God is necessary. Neither do good works stand in any relation to sanctification as if they could in any manner be auxiliary to it. (F. C. 531; 587, 34; 584, 16; 585, 21). Good works are neither indispensable for salvation as Geo. Major taught (b. 1502, d. 1574) nor an impediment to it as Nicholas Amsdorf taught (1483-1565), but as the F. C. p. 504, 5; 585, 14; 583, 37 very properly teaches a necessity of mandate and duty but not of merit; i. e., a necessity arising solely from God's command and our obligation to obey Him and in no way one of our own merit. Good works are the demand God makes upon us in the law (Aug. Con. Art. VI; Apol. p. 212, 77; Cat. Maj. 433; F. C. 683, 7). Those things which the

Roman Church claims to be particularly meritorious are human inventions and traditions. There is, however, no objection raised against fasting as a means of moral discipline, which however, must be left entirely to the free will of each believer. (Aug. Con. 56, 30; Apol. 222, 22; 226, 46). Considering that the life of the Christian is a continuous struggle against the flesh, Luther calls the new life a continuous repentance (Smal. Art. 329, 40 and 41).

The obedience to the divine command being more or less imperfect even with the believer or regenerate, the Lutheran Symbols very properly reject works of super-erogation, or the teaching that man by obeying the "consilia evangelica" can do more than the divine commands require of man. (Aug. Con. XXVII. 48; Apol. 204, 45; Cat. Maj. 435). No merit is to be attached to any good works, neither should we think that we are able to do more than God demands. The supposition of a condition of perfect sanctification or sinlessness is also to be rejected. (Aug. Con. XX; Apol. p. 232, 251, 227); and no less so the vows of the monks and nuns are based on erroneous suppositions (Aug. Con. XXVII; Apol. 291; Smal. Art. 335). All vows conflicting with divine law or evangelical principles must be condemned. Concerning the question whether justification may be again lost the Lutheran Church teaches that man can fall from grace in spite of all assurance he may have of his being in grace. The peace of the heart may be lost in consequence of such sinful acts as cannot properly co-exist with faith (Aug. Con. XII; F. C. 506, 19). Sins are committed knowingly and willingly (F. C. 506, 584), and we can well distinguish them from those acts of weakness of which on account of the corruption of our natures, no one is entirely free. Of course all our sins are damnable, and in so far stand on the same level before God. The difference between them lies in the "animus" of the sinner (Luther's commentary on Galatians 5). Undoubtedly the Lutheran Church teaches that even one who is in a state of justification, may commit mortal sins, but the return to divine grace is on his account not to be cut off. (Aug. Con. XII, 9; Apol. 178, 1; F. C. 622, 75). Whoever at the end of his life is found in a condition of true faith, is one of the elect. Thus teaches the Lutheran Church. Calvin on the other hand teaches that the justified, who are also the elect, cannot commit mortal sins, their faith can never be totally extinguished. God causes his elect to persevere in a

condition of grace. (Council of Dort. Art. 5; West. Conf. Part II, V).

D. The Reformed Church.

In the doctrinal system of Zwingli, who himself held strict predestinarian views, and taught that God, the Creator and Ruler of the world, cannot in His dealings with His creatures be judged by laws which he may prescribe for the human race, the predestinarian views do not take a controlling position. Zwingli cannot, therefore, be called the author of the predestinarianism which is embodied as a characteristic feature in a prominent class of Reformed symbols. In Calvinism the predestinarian principle is the starting and all-controlling point. This principle is in the fullest extent embodied in the Formula Consensus Helveticus of 1575 canons 4, 6, 17, 13, 19, but has largely influenced various synodical writings of the Reformed Church. In his Institutes of Christian Doctrine, Book III, Chap. 21-24, Calvin states:

1. The "Decretum Predestinationis" is absolute and immutable in as much as it refers to the fact of man for time and eternity. It does not begin with God's fore-knowledge of the Fall of man and of Original Sin, but is totally absolute, eternal, arbitrary and even includes the Fall of man.

2. The substance of this decree is the eternal election of an arbitrary selected portion of our race to eternal salvation through faith in Christ, Whose incarnation and work is a co-efficient agency in the predestinarian scheme. This election of one portion of our race to eternal salvation cannot be thought of without a corresponding reprobation of the other part, or a predestination to damnation.

3. It is also a part of the predestination of foreordination that Christ's atoning death should be efficacious only as to the elect, for the conversion of whom exclusively, God operates through his "gratia particularis" as an indispensable condition.

4. With these, whom God elects from all eternity. His special grace is irresistible and inadmissable, so that they must surely be saved, although in their personal piety there may be oscillations and waverings even approaching to total extinction of faith (perseverentia electorum).

5. To those whom God has from all eternity rejected, He denies all and every efficacious influence of His Holy Word tending to their conversion. The spiritual sense of His Word remains entirely sealed to them, or He prevents

them from hearing the Gospel. The call of grace is with them not a serious intention on God's part, but a simulation serving only to their sinking deeper and deeper.

All this goes to prove that the terms, justification and election, are virtually identical. We also see that there is no distinction between fore-knowledge and pre-destination. Calvin, more predestinarian than Augustine, includes in the eternal decree, also the Fall of man and the eternal fate of every individual soul, even before any sin was committed. In a number of Reformed Confessions the absolute decree, however, is viewed as dependent on the Fall of Adam; thus the Confessio Gallica, Confessio Belgica and the Canons of Dort, the latter agreeing with the Infralapsarian view of St. Augustine and refuting the ultra-Calvinism of Gomarus. The Infralapsarian view is also stated in the Westminster Confession. A considerable number of the Reformed Confessions intentionally avoid the harshness of the strictly predestinarian view; e. g., the second Helvetic Confession, the 39 Articles of the Anglican Church, the Scotch Confession refer predestination only to the elect. The Heidelberg Catechism hardly touches the question. Some Reformed theologians teach that grace can be resisted. The Confession of Mark-Brandenburg even declares against the whole theory of the absolute decree.

It may be proper to allude here to the Methodists and all those parties who are more or less influenced by methodistic views and practices. Methodism lays all the emphasis on the personal appropriation of salvation. In the Articles of Faith (VIII) of Methodism it is stated that man cannot of his own strength turn to God and to faith and can do no good works or be pleasing in God's sight, unless the grace of God first be operative in him. In pastoral practice these views are not retained, but the greater stress is laid upon man's own efforts and means of grace are treated as of secondary value. The Methodist Episcopal Church even teaches that by the Fall into sin the divine image was not totally ruined but that man is only removed from his original perfection (Arminianism). In the regenerate the hereditary "concupiscentia" is not considered as sinful. On this basis the Catechism of the Evangelical Church says, "we understand sanctification to be total purification, and complete dedication to God." It is all in harmony with such views that Methodists try by human efforts often extravagantly operating on the imagination and feelings to force conversion, and that

they lay such stress upon the momentary outburst of feeling or upon resolutions taken in such a condition. The human side is here totally in the foreground. The Word and the promises of God are of secondary value (Cf. Mk. 4:26-29). Sudden conversions are not impossible but exceptional. To expect that all should be converted according to Methodistic methods is against the Word of God and does violence to human nature.

CHAPTER VIII

The Means of Grace

A. General Remarks

The Word of God and the Holy Sacraments have always been considered by the Christian Church as the instrumentalities through which God imparts to us His grace revealed in Christ. On this point Greek, Roman and Evangelical Confessions, in a general way agree, but differ from one another in various aspects otherwise important. The Greek and Roman Churches lay the main stress decidedly on the sacraments as means to convey grace. Certain Protestant parties, e. g., the Socinians, lay all stress upon the Word, as teaching the way in which the Christian ought to walk. The Quakers considering the Bible rather a witness to the truth than as a source of truth, put their trust in no outward instrumentality, but in the divine light illuminating the mind from within and consider the Sacraments unnecessary. To the Reformed the Sacraments are mere forms of profession, rather than means through which God conveys grace, or they consider them as the Word and truth offered in a visible and potential form. The Lutherans consider the Word as the power of God and the Sacraments as the visible means through which God conveys to the believer the grace and life which His word promises. Lutherans do not separate the power of God from the Word.

B. The Larger Church Parties

a. The Greek Church, predominantly ritualistic.

The Greek Church acknowledges the Word of God as inspired by the Holy Spirit, but practically does not recognize it as a means of grace. To the canonical books she adds as of equal value the Apocrypha, the traditions and interpreta-

tions of the Fathers, and does not consider the reading of it and instruction in it essential to the spiritual life of the people. Like the Roman Church, the Greek Church teaches that there are seven sacraments (mysteria) regarding them as signs and pledges of sonship with God and remedies for our spiritually sick life. These sacraments are: baptism; confirmation (i. e., the anointing) upon which much stress is laid in the Greek Church; the Lord's supper, which the Greek Church gives "subutraqua forma"; penance (absolution); extreme unction; sacerdotal consecration and matrimony. The teachings of the Greek Church with reference to the sacraments are essentially identical with those of the Roman Church.

b. The Roman Church.

To the Roman Church the sacraments are a means of grace in an eminent sense, the Word of God being mentioned only incidentally. A sacrament they define as a thing essentially observable, which by virtue of divine institution imparts and signifies holiness and righteousness. In 1439 the Council of Florence decreed that there are seven sacraments corresponding to the human life: baptism, confirmation, the Lord's Supper, penance, (absolution,) extreme unction, ordination and matrimony. The sacraments are not equally indispensable for salvation, neither have they all the same degree of saving efficacy. Indispensably necessary are baptism, penance and ordination. The highest in dignity and fulness of grace is the Lord's Supper, or Mass. Three convey an indelible character and cannot be repeated in the same individual: baptism, confirmation and ordination.

Through the sacraments God conveys justifying grace. Inherent in them is a virtue and efficacy through which they work, "ex opere operato," which holds when administered according to divine institution. The effect does not depend on the accidental spiritual condition of the administrant or the recipient. The conditions are that the recipient desire what is offered, that the administrant, though he might have been guilty of mortal sin, intends to perform his sacerdotal duty in conformity with the Church. The legal administrators are properly ordained priests. Confirmation and ordination are the exclusive privileges of the bishop. In case of extreme necessity a layman may administer baptism. To better illustrate the meaning of the sacraments and for edification, certain sacramental usages and ceremonies are retained by the

churches in harmony with apostolic tradition. They are not indispensable to salvation, neither do they claim the efficacy of the sacraments, but to omit or change them is sinful (benedictions, frank-incense, candles, holy vestments, holy water, and especially the use of Latin in the mass). Not sacraments, but sacramental acts are certain consecrations and benedictions performed by priests and bishops, for the reasons that the character of the one officiating conveys some divince grace: the consecration of baptismal water at Easter or Whitsunday, of the holy oil for confirmation, and extreme unction on Maundy Thursday, also the holy water for aspersions, dedications of churches, cemeteries, etc.

BAPTISM is a sacrament of regeneration by water and the Word. Its material is water, its form "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." The usual mode is aspersion to the head while these words are spoken; immersion or pouring is also baptism. There must also be added exorcism, consecrated salt laid in the mouth of the recipient, the sign of the cross made over the five senses and the anointing with holy oil. Two sponsors are demanded, who are members of the church. A close spiritual relation is established between the baptized and the sponsors and the parents of the baptized which prohibits their intermarriage. The effect of baptism is justification. It takes away all guilt and punishment of actual and Original Sin, but not natural concupiscence, which as such is not sinful, but may form the occasion for Christian virtues. Baptism always conveys to us divine strength and assistance to continue in sanctification, since all men are defiled by sin. Baptism is absolutely indispensable and children must also be baptized. As conveying an indelible character it is not to be repeated. In cases of the impossibility of the performance of the act, an earnest desire or a sincere vow (votum sacramenti) are before God equivalent to baptism.

CONFIRMATION is not merely the ratification of a confessional vow or a profession of faith made by an adult, but a sacrament instituted by Christ. The material is the anointing with holy oil, and the laying on of hands by the bishop. The form is "I sign thee with the sign of the cross and confirm thee with the oil of salvation, in the Name of the Father and of the Son and of the Holy Ghost." The effect is a growth in baptismal grace and in spiritual strength to resist temptation. After having received baptism, every one having attained the age of seven years may be confirmed. Conveying

an indelible character it cannot be repeated, but is not indispensable to salvation. Its administration is the prerogative of the bishop. The ceremonies are the anointing with holy oil with the sign of the cross, laying on of hands, a slap on the cheek (signifying that for Christ's sake we must be willing to suffer) and the benediction. In confirmation also sponsors are required.

In the language of the church, THE EUCHARIST, sacrament of the altar, "missa", "cantified" "coena Domini", "communio", "viaticum", is a real sacrament in which there is under the form of bread and wine, also present the true and substantial Christ as a spiritual food to nourish our spiritual life. The material is unleavened bread of wheat, and the wine mixed with water. The form consists in the words of consecration. These words effect a transubstantiation whereby through God's almighty power bread and wine are changed into the substance of the body and blood of Christ, so that of the material bread and wine nothing remains, but the accidents, (form, taste and smell). With His body and blood, Christ's true, real, human and divine nature, are substantially present. This takes place from the moment of the consecration until the perfect destruction of the elements; on this account the consecrated bread is guarded with the greatest care in the pyx, the contents of the cup must be consumed by the priests. Since Christ is personally present in the elements, they are to be sacredly revered by the genuflection in the Mass, at the elevation, on the occasion of the solemn procession of the festival of Corpus Christi, or whenever the Holy Sacrament is carried through the streets to a sick person. Since the whole Christ is in each of the sacramental elements it can be no less to the recipient if he receive it only in one form. No one but the officiating priest receives it in both forms. For this reason bread only is given to the laity. The effects of the sacrament are the strengthening and nourishing of the spiritual life of every believer, preservation against the committing of mortal sins, remission of temporal punishments. It is an earnest of future glory and creates a more intimate relation between Christ and His believers; bridles carnal desires, and increases in us faith, hope and charity, etc. Though this sacrament is not indispensably necessary to salvation, every adult member of the church is bound, after proper preparation by confession of sins before the priest and by certain ascetic exercises as fasting, prayer, etc, to receive it at least once a year.

The Eucharist as a repetition of the Lord's Supper is, however, not only as such a sacrament, but at the same time a sacrificial act. When Christ instituted this sacrament, He also made Himself a sacrifice under the form of bread and wine. In commanding us to do this to His remembrance He laid the obligation upon us not only to celebrate the Sacrament, but also to perform the sacrifice and offer it. To this end, He initiated the apostles and their successors into the office of the priesthood, whose special function is to offer the sacrifices. The consecration of the bread and wine has already affected transubstantiation. On this rests the sacrifices offered by the priest which differ from the sacrifice on the cross only inasmuch as Christ, in the sacrifice of the Mass offers Himself for us through the function of the priest in a bloodless manner. The effect of both sacrifices is the same with this difference, that in the Mass its effects are applied to the individual. It is not a simple offering of thanks or a mere memorial representation of Christ's atoning death but it is itself an atoning sacrifice. It not only brings forgiveness of sins but also the remission of temporal punishments, and therefore is beneficial to the dead as well as to the living. The Mass is to be celebrated at a consecrated altar and includes a large number of ceremonies symbolizing the sufferings of Christ. It consists of three main points:

1. The offertory, wherein the elements of bread and wine and the individuals intending to participate, are offered or presented to God.

2. The solemn consecration or elevation of the elements which are now venerated as the holy of holies of the congregation.

3. The giving of the wafer to the communicants. Whenever the priest celebrates alone, it is called the 'missa privata", at which the congregation is assumed to be present in the spirit. Mass must be read in Latin. The whole congregation must have the act explained from time to time. Its most important part, the consecration, must be spoken with subdued voice. The officiating priest has on the day previous to the performance of the act to abstain from eating and drinking. Mass can be held only in behalf of Roman Catholic Christians.

The SACRAMENT OF PENANCE was introduced with a view to reinstate justification which through the influence of "concupiscentia" of the flesh which is not annihilated by baptism, and consequently by our falling into mortal sins,

may be lost. On the part of the recipient of this sacrament is demanded:

1. Contrition, which is not merely a painful realization of our sinful condition exposing us to divine punishment, and an aversion to sin (atrritio) but implies a resolution to avoid all sin out of love to God.

2. Confession, which is "confessio oris," the enumeration of all the mortal sins of which the penitent may be conscious, and a narration of all circumstances under which sins were committed before the father confessor, who needs the "cognito causae" to enable him to pronounce or withhold absolution and to impose satisfaction as penances for temporal punishments incurred by sins.

3. Satisfaction, penance for temporal punishments, "satisfactio operis", is a way of expiation through certain laborious but, for the sake of Christ, meritorious works: fasting, prayer, pilgrimages, almsgiving, etc. Such penance with all its constituent parts restores justification and brings about a reconciliation with God. This sacrament is indispensable for all who, after baptism, fall into sin and all believers of proper age (7 years) ought to go to confession at least once a year.

The SACRAMENT OF EXTREME UNCTION was instituted by our Lord in behalf of those Catholic Christians who enter upon the most decisive step in the whole career of human life. It can be applied only to those church members who appear to be dying. It is an act of the priest who in the performance uses oil of olives which has been consecrated by the bishop. This oil is the material. The form is "Per istam unctionem indulgat tibi Deus quidquid ocularum, sivi narium sivi tactus vitio deliquisti." The effect is the extirpation of the last remnant of sin, a strengthening of the soul for its last journey, and in some cases a restoration to life and health. For this reason this sacrament may in subsequent cases be repeated. It is usually preceded by the sacrament of penance and by the Lord's Supper.

THE SACRAMENTUM ORDINIS: This sacrament of ordination is indispensable for the very existence of the Church. It is the "conditio sine qua non" for the proper administration of all the means of grace. It was instituted by Christ at the last meal held with His disciples (John 21: 1-19). It conveys a special grace, can, therefore, only be performed by the bishop and gives an indelible character which forever separates the recipient from the laity. Such ordina-

tion alone conveys divine authorization and endowment for the proper administration of the sacraments and the office which is truly sacerdotal, involving with the administration of the sacraments and the power of the keys, the right and power to offer sacrifices of the Mass. The consecration to the sacerdotal office is preceded by preparatory services or rather initiations. If the priest advances to higher hierarchical dignity, other ceremonies are instituted. The Church alone, which means the hierarchy, calls to the priestly office and installs it. Celibacy is imposed on all priests.

MATRIMONY is according to Eph. 5:31ff raised by Christ to the dignity of a sacrament. It must be considered as involving the spiritual union between Christ and the Church and for this reason indissoluble. The sacramental character of matrimony is not defined clearly by the Council of Trent nor by the Catechismus Romanus. As to the effect of this sacrament, the Canons of Trent maintain the indissolubility of the bond existing between those who are united in wedlock and their sanctification. Matrimony is consummated by the consent of the parties affianced before the officiating priest and at least two witnesses. The benediction is simply the external sign of the sacrament and not absolutely necessary, and therefore often withheld in mixed marriages. Marriage is the sacred bond between one man and one woman and is irrevocable even in the case of adultery. An external separation may take place but death can alone dissolve it.

c. The Protestant Churches.

Excepting the Quakers who alone reject all conception of the Sacraments in the ordinary sense of the term, all Protestants teach that there are two Sacraments, baptism and the Lord's Supper. All of them (the Quakers excepted) acknowledge the Word of God as the means of grace in the eminent sense of the term, while the Quakers, not denying the value of the Bible as a witness of the truth, lay the highest value upon the inner light. The terms used in the symbolical writings of the Lutheran and Reformed Churches for the canonical books are essentially the same. Both acknowledge them to be the Word of God. There is, however, a distinction as to the sense of these terms, the Lutheran Church using the term Word of God in a peculiarly pregnant sense and understanding by it the form through which the Holy Ghost reveals Himself as enlightening truth and life

giving creative power. It knows no energy outside the Word of God. Under the efficacy of the Word we Lutherans consequently do not understand simply the natural influences proceeding from any wholesome moral or doctrinal truth or sentiment upon our feelings, intellect and will but a specific power which in its own way is operative whenever the Word of God is heard and accepted in a becoming manner. In the teaching of the Reformed Church we observe that the spiritualizing tendency on this topic which separates spirit and body of form, in this case, Spirit and Word, whereby the Word is on the one hand considered as a compend of laws and of saving doctrines, while alongside of it go the influences of the Holy Spirit, and on the other hand as a code which is to be accepted with scrupulous literalism; and thus more to be obeyed as a law than to be conceived of as a life giving power. For this reason the thoroughgoing difference between the Law and the Gospel, between the Old and New Testaments is much less acknowledged and practically applied in the Reformed Church theology and life than where the specific character of genuine Lutheranism is developed. The term law is here understood not in the ceremonial or political, but in the moral sense. In opposition to Agricola's antinomian proclivities denying the law's efficacy in regeneration, the Lutheran symbols ascribe to the law a three-fold function: (a) political for the maintenance of external order and discipline; (b) pedagogical or elenchtical, leading the sinner to repent; (c) normative, of which the regenerate stands in constant need.

The symbols of the Lutheran and Reformed churches generally consider the sacraments as veritable means of grace, not simply as "notae confessionis", or acts of profession of faith. The Arminians, Mennonites and many Baptists, especially the earlier Socinians who preferred the term Christian ceremonies, consider baptism and the Lord's Supper (some Mennonites also washing the feet of Saints) as outward usages or rites prescribed by Christ, not to convey grace, or having any intrinsic value, but rather as a duty, the performance of which will promote edification. This alone is essentially the view of Zwingli, but is not embodied in the symbols of the Reformed Church in all its holiness. Lutherans and Calvinists do not deny that the sacraments are signs of profession of faith and of communion with the Church, neither do they deny to them an emblematic significance, much less their moral edifying effect. But they consider

them as the means to convey to us the substantial grace, especially the forgiveness of sins and the increase of spiritual life. The efficacy of the sacraments rests not on our performance of them, but on the Word of God with its promises of divine grace when administered in agreement with divine institution. The beneficial effects are operative only when received by faith of the communicants. The Lutheran conception of the sacraments, though our symbolical books nowhere give a direct and explicit definition, is that they are ordinances instituted by Christ which His believers are to use according to His command and through which, with, in, and under terrestrial elements He conveys His divine grace to the believing recipient as a blessing. According to Calvin, the visible elements in the sacraments are the emblems and the pledges of divine grace, which accompanies them and is efficacious in the believer. They represent externally what God effects internally at the celebration in believers, i. e., in His elect. Here the Lutheran doctrine of "unio sacramentalis" between the terrestrial elements and of the celestial invisible grace is denied.

C. Of Baptism

a. The Lutheran Church.

Through Holy Baptism we are received into communion with the Christian Church. Baptism is, however, no mere ceremony or sign of an outward profession of faith in Christ, but it is that means of grace through which regeneration is imparted to the baptized. It is a sacrament because to the terrestrial element there comes the Word of God which is not simply a command to baptize, but implies also a promise to divine grace, and is a divine energy. The idea is not that in the water there dwells a certain spiritual tendency or potency as the Thomists thought, or that a special assistance of the active efficacious divine will must be supported as the Scotists understood it, but the relation between the two elements, visible and invisible, must be taken in the sense of a sacramental union, the "modus operandi," of which we do not pretend to understand (Cat. Minor, Baptism; Cat. Major, p. 464, 14; Smal. Art. III, Art. V, p. 330). The grace imparted to us in baptism consists of the absolution of all guilt and punishment involved in original sin, and actual sins committed before or after baptism, as long as we adhere to the faith after baptism. We do not teach that original sin, as

the condition under which we were born, is annihilated by baptism as such, as the Romanists teach (Apol. p. 80; Cat. Maj. 476, 88). In fact the "concupiscentia carnis" remains in man but is no longer imputed to him for sin or guilt; but will under the influence of the Holy Ghost through the guidance of the Word of God be more and more restrained in us. Since all are contaminated with Original Sin. Baptism is necessary for all, and children also are to be baptized. The fact that the command to baptize is given without any restriction impresses this point with the greater emphasis and conveys to baptism performed in extraordinary cases even by laymen full justification. As to the condition of those who die without baptism nothing positive is taught. The inference that all who were not baptized are condemned, is avoided by Lutheran theologians, by maintaining that "not the absence but the contempt of the sacrament condemns" (Non defectus sed contemptus sacramenti damnat). It is also taught that baptism conveys divine life, forgiveness of sins, strength of sanctification and eternal salvation. To obtain the blessing offered in baptism faith is required on the part of those who are baptized. (Cat. Minor IV, p. 370; Cat. Maj. p. 469, 82). The integrity or completeness of the sacrament is not violated even if we presume that its efficacy is not fully apprehended until through mature faith, exercised at a later period. For this reason the Lutheran Church rejects every re-baptism. Confirmation, now introduced everywhere in her congregations, is not considered as a complement or consummation of the sacrament of baptism. Baptism with water in the name of the triune God is to be acknowledged even when performed by a heretic. As to the external form, it is immaterial whether we use immersion or aspersion save that the practice now makes aspersion a "nota Lutherana". In accordance with Luther's "Taufbuechlein" exorcism was retained for a long period in many Lutheran congregations, but already in the second edition of the Book of Concord the rite is no longer mentioned. The Roman abuse of baptizing bells, altars, etc., is rejected by Luther in the Smal. Art. p. 336, 4. In addition to this Formula of Concord rejects other superstitious uses of baptismal water. Our symbols remain silent on the subject of the sponsorial office. The Roman doctrine of spiritual relationship between the sponsors and the impediments to marriage arising therefrom are rejected. (Smal. Art. 351, 78).

b. The Reformed Church.

Explanations already given sufficiently indicate that Zwingli and his adherents considered baptism not so much as a sacrament in the specific sense of the term, but rather as a ceremony, and an act of an emblematic character, through which we profess our faith in Christ, enter into communion with the Christian church and give pledge of our fidelity to the Covenant God. Zwingli teaches that Baptism conveys no grace but that being baptized, the Christian testifies to the grace received by him. Zwingli as well as Calvin adhered to paedo-baptism. According to Calvin baptism means our being initiated, enlisted and received into God's Covenant. All men are born with the guilt of sin under God's condemnation. God in His mercy purifies His elect only through the blood of his son, adopts them into sonship and endows them with various gifts that they may be heirs of eternal life, all of which is signified by baptism, which represents and visibly places before us the quickening power and purifying effects of the Holy Spirit. (Con. Helvetica). The effects of God's grace are in no way dependent on the sacramental act, but takes place outside, or alongside of it. The beneficial effects are conditioned by faith, which again is conditioned by eternal predestination. As to the baptism of children, Calvin presupposes that in the elect ones some sort of germ of faith is produced by grace. The absence of baptism does not prove a state of reprobation, therefore no absolute necessity of baptism exists in extreme cases. Baptism by women is objectionable since the Gospel excludes them from the official function of the Church (Calvin's Institutes, Bk. IV, p. 13; II Helv. Con. 20: Scotia, 22). Calvinism also rejects Anabaptism and exorcism and all those rites in the Roman church connected with baptism as oil, salt, the cross, candles, etc. The external form of baptism is indifferent whether immersion or aspersion. Aspersion has become the usual form. Anabaptists or Baptists who existed here and there before the Reformation and during the Reformation period hyper-spiritualistic radical anarchists of the sixteenth century, formed a party then and since then in Germany, Switzerland, England and other Countries. They unite in rejecting paedo-baptism. Most of them consider immersion essential. They will baptize only those who having received the grace of the Holy Spirit request to be baptized and thereby make a public profession of faith.

D. The Lord's Supper

a. Lutheran and Reformed Church Symbols vs. Romish Doctrine.

The Lutheran and Reformed symbols agree in rejecting the Romish doctrine of transubstantiation and bloodless sacrifice of Christ in the Mass and all the correlated errors (silent mass, mass for departed, etc.) all of which Luther calls the "dragon tail" in the Smal. Art. p. 314; 11. In the same, pp. 331, 5, transubstantiation is called a subtlety of philosophy of no value. In the Formula of Concord it is pointed out (p. 613, 21; 621, 107ff) that not only the scriptures do not know of it but that it is logically impossible to speak of the presence of accidents of bread and wine, and still to deny the presence of the substance. (Scotia XXI; Anglican Art. XXVIII). The Augsburg Confession (XXXV, p. 51, "de missa") states that the Roman doctrine of the bloodless sacrifice of the Mass has no foundation in the Bible, neither the doctrine that Christ suffered on the cross, for Original Sins only, and that in the Mass he established a sacrifice for sins daily committed. The Scriptures plainly teach by the sacrifice on the cross we were sanctified forever; (Heb. 9:26; 28:10, 12; Apol. p. 259, 270; Smal. Art. p. 300; F. C. 621, 109). The Scriptures never speak of an atoning sacrifice in connection with the Lord's Supper, which as such points to the one great sacrifice offered by Christ on the Cross. Since this sacrifice is of infinite and eternal value, there need be no other in the Lord's Supper for this would only be derogatory to the value of the great sacrifice on the cross. With transubstantiation the adoration of the wafer must be rejected, as well as its being carried about in processions. Christ is not present in the terrestrial elements except during the celebration (F. C. 515, 40). To refuse the cup to the laity in the sacrament is also contrary to the Word of God and an abomination (F. C. 621, 110; Aug. Con. XXII). The Lord's Supper without the cup is no sacrament. The practice was introduced in behalf of priest craft (Apol. 244, 6). To the same motive is ascribed the introduction of Latin in the Mass and in other parts of public worship and the exclusion of the vernacular. In harmony with the conservative character of the Lutheran Church, Latin was disused in the Lutheran congregations only in the course of time, for in those days educated persons understood Latin (Apol. Art. XXIV, 259, 2). The Reformed symbols decided-

ly reject the Latin in public services. (II Hel. Con. XXII; Anglican XXIV).

b. The Lutheran Doctrine of the Lord's Supper.

The term "sacrament of the altar" is retained by the Lutheran Church without any reference to sacrifice. Luther during his controversies with Carlstadt, Zwingli and others, had arrived at the firm conviction that the words of the ordinance of the Lord's Supper mean exactly what they say. The Formula of Concord gives an elaborate view of this idea. The mystery of the sacramental union between Christ's body and blood and the bread and wine, Luther left to Almighty God. His views are given in Augustana, Art. 10, 13, 22 and 24, in the Apology and Smalcald Articles and in both the Catechisms. The exposition in the Formula of Concord, is directed especially against the crypto-Calvinists (Epitome, VII, p. 510; Sol. Dec., VII, p. 600). According to Luther's doctrine the Lord's Supper is by no means a memorial act, or an exhibition or ratification or confession of our union with Christ, but it is a means of grace in the full sense of the term; since there, in, with, and under the bread and wine, the body and blood of Christ are truly and substantially present and are received with the bread and wine. The two substances, the terrestrial and celestial, are there in a sacramental and mystical union. Reason errs in representing that union as local (Impanation) or as merging of two substances into a new and third substance (Consubstantiation); neither is there a "unio durabilis" for the union exists only in behalf of its object and at that moment of the exhibition and reception of the object or sacrament. Faith and creed here rest entirely upon the plain unambiguous words of Christ, "This is my body", etc. He says it and He wills it and He can be there according to the nature of His glorified body (communicatio idiomatum) and in agreement with His Word and ordinance. At the administration in accordance with Christ's ordinance, all depends upon the divine institution and not upon the consecration by the priest (Romish error), neither on the moral character of the officiating priest, neither in the faith and the spiritual self-elevation of the recipient (Calvinistic error). The reception is indeed an oral one, not a Capernaitic, but in the supernatural sense. The infidel and the wicked, though for such the sacrament is not intended, receive Christ's body and blood, of course, not to their benefit, but their condemnation. To avoid such a terrible result, the

proper preparation, admonition, confession, and absolution are according to the order of the Church to precede the administration of the Sacrament, and upon the Church rests great responsibility in this matter. The effect and blessings of the Lord's Supper properly received are the forgiveness of sins, imparting a new spiritual life, comfort to the troubled conscience and through communion with Christ the increase of sanctification. Luther's idea that the reception of Christ's body bears a relation to the future immortal body is embodied in the Saxon Visitation Articles (1593) I, 5; also in Reformed symbols: Con. Scot. 21: I Gal. 36; Helv. Port. 21; Heid. Cat. 76; Calv. Inst. IV. 17, 32. In Luther's preface to Smaller Catechism, he demands that each individual should appear at the Lord's Supper at least four times every year. But no law was ever formulated on this point and none could well be formulated.

c. The Reformed Church.

Zwingli and Calvin do not take the words of the ordinance in their direct sense, but as a figurative expression: "this signifies". Both agree in this at least, that the celestial gift in the sacrament is not received in, with, and under the terrestrial elements, and that neither the real presence nor the "manducatio oralis" occur in the sacrament. That at the celebration of the sacrament the elements are according to the Reformed Church practice first given into the hands of the participant, forms an intentional contrast to the Lutheran practice. The use of ordinary bread belongs to the same category. In Presbyterian, Methodist, and Baptist Churches, the bread and cup are handed round through the pews. Special confessional acts before the celebration of the sacrament are not in use in the Reformed Church except in the German and Episcopal. Zwingli considers the terrestrial elements in the Lord's Supper simply as signs or memorial emblems of Christ's body and blood. In receiving the elements the believer presents to his mind the sufferings and death of Christ and all the blessings of the work of redemption. In this way he is strengthened in his communion with Christ and is stimulated to the performance of every good work. There is under these aspects consequently no special grace offered or received in the Lord's Supper. The efficacy of the ordinance rests on the personal faith or the spiritual life of the recipient. The administration in the midst of the congregation, the seriousness and whole sacred character of the act, and all

that the occasion may present to the pious mind, are calculated powerfully and in an edifying manner to strengthen him in his spiritual life. Whoever performs this act not in a spiritual manner but as a mere matter of form will bring condemnation upon himself. The celebration of the Lord's Supper is, therefore, essentially a memorial act and a thanksgiving for a sacrifice once offered for our salvation, and an act of our faith in Christ and our love to Him. These opinions Zwingli laid down in his "Fidei Ratio" sent by him to Charles V at the Diet of Augsburg in 1530. They are embodied in a limited number of symbolic writings of the Reformed Church, (e. g., Tetrapol. Conf., Basel Conf., I Helv. Conf. and especially in the Truthful Conf. of the Ministry of the Church of Zurich, 1545). Calvin, though not agreeing with Luther in his views on the relation of the celestial and terrestrial elements in the Lord's Supper and not believing in the sacramental union of the two rejected also the "manducatio oralis" and with Zwingli ascribed to the terrestrial elements only an emblematic character of value, nevertheless he teaches that these elements are at the same time an earnest or voucher of our receiving the body and blood of Christ, which in the celebration of the sacrament takes place independently of those terrestrial elements, through faith by the operation of the Holy Ghost and brings us into a real communion with Christ. The idea of Christ's bodily presence in the Lord's Supper is of course excluded. The fact is rather that through faith the recipients of the sacrament are raised to the heavens where Christ is present, who in the Lord's Supper imparts His vital energy to us, whereby we are spiritually strengthened just as bread and wine strengthen the body. Calvin is disinclined to consider the elements with Zwingli as "nuda signa". He calls them mystical and efficacious signs, but this is a very ambiguous position. The efficacy of the sacraments rests entirely upon personal faith of the recipient, not on the divine gift. These views of Calvin are embodied in the Consensus Tigurinus; Conf. Gallica; Belgic; Scotica; Angelicana; Westminster, etc.

CHAPTER IX.

Of the Church

A. The Roman Church

To the Roman Church this is a fundamental article. All

that the Church teaches and does rests upon the conception of her peculiar fundamental character and nature. The question what the Church with all her constituent elements is, forms no special subject for symbolical treatment. The whole life, activity, and history of the Church proves what the Church is. The Council of Trent also passed no special decrees of the Church, and gave no particular definition of the term. Some sort of definition of the term is offered by the Catechism saying with Augustine, "The Church is the believing people, dispersed through the whole world." More precise formulation of a definition of the Church is given by Hoffman, in his symbolics: "The Church is the institution established by Christ, guided by the Holy Spirit, to which Christianity with all saving truths, ordinances, agencies, and divine and saving potencies is entrusted to the end to spread the same and to make them efficacious among the fallen race of men." The predicates of this divine institution are the following:

1. The Church is ONE, through the oneness of her author, her aim, (eternal salvation) of her agencies, of her head, (invisible, Christ; visible, the Pope).

2. HOLY (sancta) not only as being established and sanctified by God, but because her head is holy and pours the Holy Spirit upon the whole body, and because the Church has the proper sacrificial act and the proper use of the sacraments.

3. INFALLIBLE, free from error in matters of faith and moral discipline, since the Holy Ghost guides her into all truth.

4. APOSTOLIC since she has been uninterrupted possession of the apostolic confession of faith and the apostolic office (episcopate) since the times of the Apostles.

5. CATHOLIC (universal) since she and she alone is appointed to mediate in behalf of all and since she alone brings salvation. All who are not within her fold belong to the devil and his dominion.

6. MILITANT and TRIUMPHANT, and the Church suffering in PURGATORY. The social body of believers is divided by the Church into two parts; militant, on earth battling against sin and all its forms; triumphant in heaven, invisible to us. The Church as such, however, is by no means invisible to us, but visible through her membership, her ordinances, and acts.

To prove membership in the Church the inner spiritual

qualifications are not indispensable, but eternal proof of faith and a participation in the sacraments is necessary. For this reason the Church is visible. But it is also true that her members may be truly pious or impious, spiritually dead, needing a change for the better. Excluded from the Church are all infidels, heretics, schismatists, and all who are under excommunication.

As a visible congregation the Church is an organization. Under her visible head, the successor of St. Peter and vicar of Christ on earth, she consists of those who rule and those who are ruled. Consequently there is an "ordo duplex," priest and laity. The chasm between these two is bridged over by the fact that the clergy recruits itself from the ranks of the laity and by the gradation from the lowest position where the ecclesiastical hierarchy begins, up to the archbishop, cardinal, pope. The various hierarchical grades indicate relative rights, duties, and dignities. The minor clergy are: ostiarii, lectores, exorcistae, accolutae; the higher clergy are: the subdeacons, deacons, and sacerdotes, and with a mark of wide distinction, episkopoi, bishops, patriarchs, cardinals, and popes, all of which are grades within the episcopate. The bishops as successors of the Apostles are as such exclusively the possessor of highest dignity and power. They form the hierarchy in a narrow sense. In a broad sense they all belong to it, who are admitted to a clerical order. The Church is represented by an ecumenical council in a convocation of bishops under the presidency of the Pope. Such a "Consilium generale, plenarium, ecumenicum" has the rights and the predicates of the Church. The right of voting belongs exclusively to the bishops as the successors of the Apostles, the direct bearers of the apostolic spirit and the exclusive possessors of all their rights. The first rank and place is occupied by the Pope, the successor of St. Peter, to whom Christ gave the first place. The results of the Council prove that it is truly ecumenical, viz., the agreement of the decrees passed by it with the consensus of the Fathers, and all believers of all ages of the Church. Only in this way does the Council receive proper sanction. This explains why doubts exist concerning the number of ecumenical councils. Even the decrees of Trent were not universally accepted.

The position occupied by the Pope in the Church and his relation to her was in former times by no means precisely defined. The Council of Trent says but little on this subject. There was rather a tendency to maintain a certain independ-

ence against popery, which was afterwards by no means acknowledged by the Pope. He was however styled the Vicar of Christ on earth. All the clergy must promise obedience to him, and he enjoys certain prerogatives, e. g., to convoke councils, to preside over them, to ratify and interpret their decrees, to appoint bishops, to grant indulgences, to permit "communio subutraque", to decide all the judicial cases relative to the church, to grant dispensations, etc. Since the Vatican Council in 1870, the Pope, speaking ex cathedra is infallible. Since time immemorial there were two tendencies visible in the Roman Church. The one was represented by the monarchists (curialists) and the other by the episcopalists, who were averse to absolute centralization of all power of the Church in the person of the Pope. The decree of the Vatican Council, 1870, declared the Pope infallible in all matters of faith and doctrine and established in the church the monarchial principle. According to it the Pope is "de jure" divine, the possessor of all the powers, rights, and authority in the Church. The whole Church is his diocese and, therefore, he represents her totality. He has, therefore, the supremacy of dignity and jurisdiction. He may, therefore, by his own arbitrary will give laws to the Church. He is above ecumenical councils since they have their authority through him. On earth he has no Church above himself and worldly potentates have to submit to his authority. The episcopalists on their part for the sake of the unity of the Church admit the Pope as her center and visible head and successor of St. Peter. But they allow him only a "suprematus ordinis" yet only as a "primus inter pares" with certain prerogatives: the care of all the churches without detriment to the rights of bishops who are simply his commissioners but who also have their rights and offices from God. They do not concede to the Pope the right of supreme jurisdiction but they grant him the right to appoint bishops and exercise supervision over them. He does not represent the Church in his person, but simply in connection with the bishops in an ecumenical council. He is infallible only when as president of the council he formulates or promulgates its decrees (only puts the dot on the eye). Without the council he cannot promulgate laws. The ecumenical council is above the Pope.

The hierarchy in the Roman Church, being the only true representative of the Church, there must necessarily be a deep line of demarcation between clergy and laity. The clergy are exclusively endowed with all the supernatural fac-

ulties necessary to impart salvation. The priest dispenses the divine blessings. To a large extent he is the conscience of the laymen, who in matters of doctrine, worship and life offer to his spiritual guidance an unconditional faith and obedience. The caste of the priest is therefore qualitatively separated from the laity, and is as such a superior order. This distinction is indicated by separating the priest through celibacy, from family life, by the indelible character of the priesthood, by the exclusive right of the priest to the functions of public worship, by his rights to the Lord's Supper "sub utraque," by the power of discipline entirely in the hands of the hierarchy, by the exemption laws required and enjoined by the priests, especially in former times and claimed even now in diverse countries over against civil law procedure. In her relation to the state the Roman Church rests on the fundamental principle of her autonomy. She claims perfect freedom to perform the functions of her life without being in any way limited by civil powers or laws. Since she is of supernatural origin and character, she considers the state as of secondary dignity, and will, whenever possible, make the state subservient to her interests, and use the secular arm to carry out her measures, but as circumstances may demand will adapt herself to all kinds of civil government and try to find a mode of living on the basis of concordats or other forms of law. She will of course never agree with the principle of free religion and free church, since to her apostacy from herself, heresy and schism appear the most abominable crimes, which she tries to punish severely.

B. Evangelical Principles of the Church.

The evangelical view of the Church regards it not so much as an institution endowed with means, power and authority to convey certain supernatural blessings upon those that believe, but rather as the assembly of those who participate in salvation brought about by Christ. Agreeing with the Romanists, that outside the Church there is no salvation, we connect with these words a different sense. The Romish Church bases salvation upon the Church as a sacerdotal hierarchical institution and upon individual communion with it. We on the other hand maintain that membership with the Church organization does not as such insure salvation, but that salvation depends upon personal faith in Christ, or upon personal individual relation to Christ recognized and trusted as the Saviour, or upon a living communion with

Him. It is self evident that the Romanist lays the stress upon the visibility of the Church; evangelicals in her invisible character, since the existence of the congregation of true believers, i. e., of those who through living faith are in personal communion with Christ and are in a condition of grace, is an object of faith and not of sight. True it is that the term "invisible church" is found in some reformed symbols, (Jel. Posteria VII; Conf. Scotica, 16; Act. Geneva, 481) but not in those of the Lutheran Church; since our Fathers avoided that term in the symbols, while they frequently employed it in their other writings. Neither the Reformed nor the Lutheran Churches deny that the Church as the congregation of believers has "notas externas" which as such are the evidence of the existence of the Church. These "notae externae" (Word and Sacraments) may be abused. There may be hypocrites and ungodly men of all sorts in the Church.

The Lutheran symbols profess that the Church is the communion of saints in which the Gospel is purely preached and the Sacraments properly administered (Aug. Conf. VIII, 39; Apol. 161ff). Here Melanchton lays stress upon this, that emphatically the Church is a "societas fides et spiritus sancti in cordibus quae tamen habei externas notas". Luther also lays considerable stress upon this that the Church is the communion of true believers. On the whole, the symbols of the Reformed Church agree with this. They also lay peculiar stress upon communion in faith and salvation. (Tetrap. Conf. XV; "The Church of Christ is the communion of those who profess Christ and who commit themselves totally to Him"). In the I Hel. XV; Belgic XXVII; Art. 28, "notas" are given by which the true is distinguished from the spurious Church, viz., if a Church uses the pure preaching of the Gospel and an undefiled administration of the sacraments and also a proper ecclesiastical discipline to correct existing vices (abuses) and if all is done in agreement with the rule of the Word of God, and all antagonism is repudiated, and Christ acknowledged as the only head of the Church. Such discipline is mentioned in a number of Reformed symbols as a "notae ecclesiae" (Scotca XVI).

The symbols of the Evangelical Churches ascribe on the whole to the Church the same predicates which the Roman Church ascribes to her, not however, in the same sense. The Church is:

1. HOLY, but not as if anything belonging to it exter-

nally was as such holy. Luther mentions among other things the vestments of the priests, ecclesiastical ceremonies, and maintains that in these as such, holiness is not to be looked for; (Smal. Art. p. 335, Art. 12-14; Apol. IV, Art. 7-8; p. 162, 6; 172, 45). The holiness of the Church consists rather in this, that she with all her saving agencies and influences is God's special creature and work, and those who are in membership with the Church, and through the Word and Sacraments, are called out from the world and sin, experience the sanctification wrought by the Holy Ghost, and through faith, hope and charity are spiritually united. Certainly this is an infinitely more profound conception of holiness than we find in the Roman Church where the stress is laid upon externals. We may say whatever claims to be holy must be divine, spiritual and ethical (Large Catechism 443; Apol. 163).

2. ONE, not because the order of its social organization or administration of forms of worship are to be the same everywhere, but on account of the unity in the sacraments and their administration according to the ordinance of Christ as they are laid down in Scriptures. Differences in ceremony do not destroy the unity of the Church, nor its oneness (Aug. Conf. VII; Apol., p. 168; II Helv. Conf. XVII and XXVII).

3. APOSTOLIC, not on account of a presumed succession, or certain peculiar official powers connected therewith, but on account of her being established and maintained upon the teachings of the Apostles and on account of being in full harmony with those teachings (Apol. 166, 24; 170, 38).

4. CATHOLIC, not as an external union; but as including in her, all true believers, throughout the world in all ages (Apol. 146, 161, 163, 165; II Helv. Conf. 17; Scotica 16).

5. TRUE AND INFALLIBLE, not as if what the Church as a human society says is as such the utterance of the Holy Ghost; but inasmuch as the Church in her teachings harmonizes with the infallible Word of God. For this reason the Apology (166) calls the Church a "columna veritatis" because it retains the true Gospel, or as St. Paul says, "the foundation that is the true recognition of Christ and of faith in Him." Thus says the Second Helvetic Confession, "the Church of God cannot err, as long as she rests on Christ, the rock and foundation of prophets and apostles, and there is no salvation outside of her; but not as if salvation rested on some external connection with the Church, or even with any of the so-called denominations, but in the personal appli-

cation of the saving truth, which in obedience to the command of God the Church preaches." (Aug. Conf. VII; Cat. Maj., p. 446, 447). The Second Helvetic Confession (17) says, "We make so much of communion with the Church that we deny that those who separate themselves from the true Church can have eternal life." The Church is then compared to the Ark of Noah.

According to evangelical principles the term ecclesiastical powers can mean no more than the totality of all the rights and duties without which the Church could not accomplish the very purpose for which as an institution she is established and responsible. This power granted by God is not given to any particular order of men, but to the whole Church as to the congregation of believers in Christ. What the Augsburg Confession and the Smalcald Articles say about the "potestas episcoporum" (power of bishops) must be understood in this sense since they speak only of those who, being appointed to the sacred office, act not in the name of any particular caste or set of men, but in behalf of the Church: the congregation. The Smalcald Articles plainly say (III; XII, p. 334) that the bishops and the priests are by no means the Church; again (p. 349) that the power of the keys does not pertain to any individual of the congregations, but to the congregation as such, according to Matt. 18:15-18. To prevent the mixing of ecclesiastical and political powers and governments, the limits of the power of the Church are defined in this way, viz., that the specific power of the Church consist in preaching the Gospel, absolving the penitent sinner, administering the sacraments, calling and ordaining the ministers and granting them the right of preaching and administering the sacraments, making all rules and regulations for the interest and preservation of spiritual life and public service, provided, however, that nothing therein shall be antagonistic to God's Word, that in things ordered in this way no merit of any kind whatever should be claimed, that they shall never be established by subjugating the people. In addition to this the Church has authority (power) of jurisdiction: the power to exclude scandalous sinners from the sacraments; in case of their repentance and petition for restoration to grant them forgiveness and restore them to church membership. (Smal. Art., p. 348, 60; p. 351, 74-76). The power of the so-called "excommunicato major" which includes also the loss of civil right is according to our symbols not granted to the Church. (Aug. Con. XXVIII; Apol.

295; Smal. Art. 338, III, Art. 9: Helv. Conf. XVIII). As to the general rights and powers of the church, ordination and vocation, see Smal. Art. 338; Apol. 202: as to the ceremonies and church regulations see Aug. Conf. XVI and XXVIII; Apol. p. 151; 205-209, 214, 250, 294; Smal. Art. 337. The Reformed Church though showing itself more scrupulous concerning ceremonies and rites of the Church, harmonized on this topic in all essentials with the Lutheran Church. (Belg. 32; Anglica, 34; II Helv. 27; Conf. of Westminster 21). The special stress which the Lutheran Church lays upon the necessity of the preaching of the Gospel of salvation over against the ceremonialism of the Roman Church may be noted (Apol. 268; Cat. Maj. 402, 84). The rigor of the Reformed Church against the introduction of fine art, painting, and sculpture, etc., is expressed in the II Helv. Conf. 422, and in the I Helv. Conf. XXIV. As to the sacredness of the sabbath, Lutherans deny that the Old Testament law as such gave sanctity to the day (Aug. Conf. XXVIII, 530; Cat. Maj. 402, 82, 98). Mild language is used by the II Helv. Conf. XXIV, but the very different note is struck in Westminster Conf. 21, 7, 8. The power of the keys according to Aug. Conf. XXVIII is inherently connected with the office of preaching and of administering the sacraments. The Smal. Arts. III, 7, separate the power, to an extent, from the pastoral office (Apol. Art. VI. 78; Gallican; Belgic 32; Anglican 33; II Helv. 18; Heidelberg Cat., Art. 85). It is a well known fact that the Reformed Church, especially where she exercises a controlling influence upon the state and society is more vigorous and rigoristic in the practical application of church discipline than the Lutheran Church.

To the question what the Lutheran Church teaches concerning the principles underlying the constitution of the Church and public services, we answer that to the congregation of believers the Lord gave power, which power is consequently "de juro divino" to organize and rule the Church, as a social organization to appoint and call those who ought to be intrusted with the sacred office and in this way to provide for the preservation and increase of the Church. The office as such is the ordinance of God. Those who are entrusted do not create the office or give it to the congregation, but the congregation calls the proper man to perform the function and duties of the office. The congregation does not delegate the rights and duties to him who has the office, but simply charges him to exercise those rights and duties. This is so

whatever title may be given him, who by the call of the congregation, is the incumbent of the office. The office is not inherent in him, nor in any number of offices, they form no special cast or order of men. Even the exercise of the rights and duties of the office depends upon being properly called to it. Before God all believers are priests, but the duties and rights of the office of preaching and administering the sacraments belong to the pastor of the local congregation or the missionary appointed for the special purpose. There is no difference in substance between the believing members of the congregation and the pastor, but a distinction as to the rights, duties and functions of the office.

Let it not be supposed that the existence and continution of the office depends upon the arbitrary views and inclinations of the congregation. According to the command of our Lord, the congregation is at all times, until the end of days, responsible for the continuation of the office. In calling individuals to the sacred office the congregation does not simply execute a right which she may use in agreement with her arbitrary will and feelings, but she performs a duty of which she cannot free herself (Matt. 28:19, 20; Aug. Con. 28; Apol. XIII p. 214, 315). In opposition to the Romanistic error we teach that the effect of the service of the ministerial office is not to be understood to be sacerdotal mediation between God and man. The essence of the office is that through its service the saving truth, salvation in Christ, is promulgated, declared and offered. Wherever in the symbolical books (Belg. Apol. 214, 8; p. 269, 48) the term "sacerdotes" is still used, we consider this only as the application of a traditional word which is not to be interpreted in the Romish sense.

No one is entitled to the sacred office and the performance of its functions but those who are properly called the ordained; for the office as such belongs to the congregation which calls whoever she pleases into the performance of its functions of the office. No individual has the right to take the place of the congregation and to arrogate to himself the right of the performance of the duties and privilege of the office (Aug. Conf. XIV; Smal. Art. 353; Gallican Conf. 31; Anglican 23; II Helv. Conf. 18). Women are excluded from the office by Scripture, I Tim. 2:12. No incumbent of the sacred office can claim other rights of his office than those which as such belong to it; preaching the gospel, administering the sacraments, and a spiritual power of the keys (Aug.

Conf. XIV, Smal. Art. 215; Anglican 33; II Helv. 218). The office contains all that is necessary to the preservation of the congregation and the salvation of souls. In this respect as to the effect of the office properly administered, all incumbents of the office are equal one to another. Reverence belongs to the office on account of the sanctity of all that it contains, (Smal. Art. III:4, "All distinctions within the office are simply 'de jure humano' "; Apol. XIV; Smal. Art. 348, 349). Thereby these distinctions may have in view not the establishment of a clerical order and various branches of the service, but a better supervision of its incumbents. Some Calvinistic confessions ascribe the institution of pastors (presbuteroi) and deacons (diakanoi) to an ordinance of Christ, Gal. 2:9. The Episcopalians also in referring to their three offices of bishops, presbyters, and deacons, appeal at least to the primitive apostolic church as having established that division of the office. But none of the evangelical parties declare ordination to be a sacrament. The Lutheran Church acknowledges distinctions in the office simply for the reasons of expediency and promiscuously uses the terms, minister, pastor, etc. (Smal. Arts. p. 317, 318, 330, 349).

The evangelical confessions know of no monarchial head of the Church. The Anglican constitution alone considers the monarch the head of the Church, but does not entrust him with the spiritual of the Church's office. The theory that the Church as a social organization in this way committed to the power and head of the state is in England called Erastianism after Thomas Erastus (1524-83), who, in a book published after his death, had tried to establish this theory. The Lutheran and Reformed agree that Christ is the only and invisible head of the Church and He has not instituted any office which should on earth represent Him vicariously as regent (Smal. Art. 318, 1, 3; Cat. Maj. 457, 43; II Helv. 17 & 18). The claims of the Popes as the representative of Christ, or vicar of Him as "sumus episcopus de jure divino," as the possessor of the judicial right of last appeal in the ecclesiastical and secular matters, who is above the Scripture and councils, all of which a Christian is to believe to save his soul,—all these terms are rejected (Smal. Art. 318). Luther declares all these claims impudence, arrogance, blasphemy, and robbery (Smal. Art. 329, 445, 40). He therefore called the Pope anti-Christ, and the apostle of the devil, a blasphemus Judas, a prince of robbers (Smal. Art. 316, 344; F. C. 647, 29). With a view to the preserva-

tion of the unity of the Church, Church government was in various countries during the Reformation delegated to secular rulers, less on account of established principles than in consequence of circumstances. Councils and synods, consistories to which, however, no infallibility is ascribed and no right to bind and burden the conscience is given, are considered the best organs for the administration of the internal affairs of the Church, wherein, however, they stand entirely under the rule of God's Word (Smal. Art. 338, 54).

CHAPTER X.

Concerning the Last Things—Eschatology

A. Roman Church

The Roman Church teaches that immediately after death judgment is pronounced concerning every individual soul. This, however, does not exclude the universal judgment at the end of the world. The wicked who die in their sins go to hell, the place of eternal condemnation. There they are not only deprived of everything good (poena damni), but they have to suffer actual pain (poena sensus). All those on whom there rests a stain of guilt, who for mortal sins had to give canonical satisfaction on the condition of which they were absolved from their sins, or who on account of their venial sins still have to undergo some punishment, go to purgatory. Life in purgatorial fire is a process of moral purification connected with suffering of punishment, including "poenas damni et senus" (punishments of negative and positive character, loss and misery). Yet it is after all only a delaying of the final entry into eternal bliss and of those who are acknowledged as being in membership with the Church when they die, the pains of purgatory may be shortened or mitigated by means of pious works, prayers, masses for the dead, pilgrimages, charities on behalf of the dead, and through all sorts of good works and the acquisition of indulgences. The souls of children who die without being baptized are in "limbus infantum" where suffering only "poenas damni" they are free from all actual pain, but are without the enjoyment of eternal life. Only those whose godliness is perfect go immediately to eternal bliss. The godly are under the Old Testament dispensation after death,

brought into "limbus patrum" or Abraham's bosom, where they remained waiting the coming of the Saviour, until his "decensus" into Hades brought them into heaven. Since all saints and angels participate in the glory of God and govern with Christ, their intercession is efficacious in this world and the world to come; wherefore it is proper to invoke them and to show them veneration, while adoration belongs to God alone. Canonization, i. e., the public solemn declaration that one is to be numbered with the saints is a prerogative of the Church. The Pope after a scrutinizing investigation into the merits of each individual case, can promulgate beatification, provided a sufficient number of bishops so recommend; this often precedes canonization.

B. The Evangelical Churches

According to the doctrine of the Lutheran and Reformed Churches, not, however, of the smaller parties, (Anabaptists, Universalists) the possibility of conversion comes to an end with the death of the individual and his or her fate is at the same time decided forever, either to life eternal in which according to the respective merits of the individual there may be various degrees; or to the condemnation in never ending punishment (Aug. Con. XVII: Smal. Art. p. 379, 20: Heid. Cat. 57; Art. XVII of Augustana is directed against Anabaptists who consider punishment, even that of the devil as being terminable, and like the Universalists believe in the restoration of all things). The doctrine is totally rejected; especially since it is calculated to detract from Christ's merits and implies the erroneous idea that suffering as such purifies the soul and takes away guilt; also as not being supported by Scripture, as being based upon false doctrine of the meritoriousness of so-called good works and as being connected with the perversion of the Lord's Supper into the Roman Mass (Apol. 203, 37; 212, 77; 277, 89; Smal. Art. 314, 12). At the consummation of all things and the advent of Christ as the judge of the quick and of the dead, the bodies of the dead will be resusciated. The bodies of those who are justified through faith will out of their own substance be formed perfect and glorious and will forever be united with the soul, (Cat. Maj. p. 449, 57; F. C., 494, 10; 548, 46; Belgic. Conf. 37; Scotica, 25; Heid. Cat. 57). Before the last judgment the anti-Christ will for a time establish his presence and power (Apol. p. 280, 98; II Helv. Conf. 11). All Chiliasm (to wit; all teachings and expectation that be-

fore the last universal judgment Christ will for a time establish a millenial kingdom on earth, wherein the children of God alone shall be with Christ and shall rule with Him, and all the ungodly shall be totally suppressed) is rejected as a Jewish opinion (Augustana 17, 5; II Helv. Conf. 2). The danger of Chiliasm rests not only in the fact that it favors the error that Christ's kingdom may be of this world, but that during the millenial era, the ordinary way of salvation through regeneration and conversion, repentance and faith seems to be suspended, which of course would include a fundamental error. With the final judgment, the eternal separation between the condemned and the children of God, will come, with it also the consummation of God's kingdom.

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